



There's lord comfort
& blessing even life for ever.



AARON
Psal : 133 . 2 .

THE
PRACTISE
of
QUIETNESSE

Directing a Christian
how to live quietly in
this troublesome world.
The second Edition
Profitably amplified
by the Author
STROUD TO HIS QUARTER
17 Decr. 4 . 17 .

Herman Hill or Mount
Sin . Psal 133 . 3 .



I have learned
to be content Psal 133 . 3 .



Patience bringeth
Experience Rom 8 .



I will give you heart
and the way Jer 31 .




Charity will cover a multitude
of Sins 1 Pet 4 .



Let your Acquiescence
be known Rom 12 .

LONDON printed for George Edwards at the
Greyhound in Pauls Church-yard 1617.




*To the right bo-
nourable S^r. HENRY
HOBARD Knight and
Baronet, Lord chiefe Iu-
stice of his Majties courts
of common pleas.*



*JOH T
honoura-
ble and
my very
good L.*

*That favourable accep-
tance which is pleased
your Lordship to vouch-
safe unto this poore
Treatise when first it*

A 2 tra-

The Epistle

craved your honourable protection, hath imboldned me in this second impression of the same to a second dedication. This second edition hath some addition, and is reduced into a more digested forme, yet far from any desert either of a second publication, or of so honourable a protection; But seeing the former impression hath taken so good effect, I hope this latter shall not want the like successe. It is a sacrifice which I have vowed to the Lord for my Quietnesse, and an
Ani-

Dedicatorie.

*Aniuersarie due vnto
you (my good Lord) for
that Quietnes which by
your Lordships meanes
I haue enioyed, and a Te-
stimonie which I would
giue vnto the world of
my loue of Quietnesse.
Vnder your honourable
protection therefore I
once more make it pub-
like to the world: First
humbly offering it vnto
your Lordships fauoura-
ble acceptation, craving
pardon for this my bold
presumption, & beseech-
ing almightie God to
poure vpon your Lord-
ship all the riches of his
A 5 grace,*

Dedicatorie.

grate, for the Quietnesse
of your owne soule and
body heere, for the pub-
like Quietnesse of the
Church and common-
wealth, and for your e-
ternall and everlasting
happines hereafter.

Your Lordships

in all humble

dutie,

George Wobbe.

To the Right
Honourable and the
Right Worshipfull, the
Lords, the Knights, and
the rest of his Maiesties Iustices of
the peace: Together with all the
Gentlemen and truly reli-
gious Christians which
in the Countie of
Wiltshire.



O your Ho-
norable and
CHRISTIAN
view (Right
Honourable, & Right
Worshipfull) doe I
once again present this
little Treatise, the last
and youngest of all
those few brats of my

The Epistle.

barren inuention ; yet
herein more fortunate
then any of the rest,
that it hath beene cal-
led, nay more, impor-
tuned to a second im-
pression. Wherefore as
Hannah when shee had
presented her young
sonne *Samuel* vnto the
Lord, *did make him a*
little coat, and brought it
to him from yeere to
yeere, when she came vp
with her husband to offer
the yeerely sacrifice ; so
haue I put this my lit-
tle pamphlet into a
new coat, being now
the second time to bee
presen-

1 Sam. 2. 13.
19.

The Epistle.

presented vnto the
publike view of the
world. If this coat
seeme to be of a larger
size, it is because being
now more aged, it hath
attained a greater
growth. If it seeme not
so large, nor so full as
were fit, I was to cut
my coat according to
my cloth. Besides this,
by reason of the multi-
plicitie of other busi-
nes, & varietie of distra-
cting occasions, it was
made in haste, & there-
fore subiect to many
exceptions of them
who affect curious fa-

A 5 shions,

The Epistle.

shions, & approue nothing but what is absolute & compleat. Such as it is, I here most humbly present it to your Honors & Worships ; for to whom should I more fitly dedicate a Treatise of *Quietnesse*, then vnto those who are the preseruers of the publike peace & quietnes? and among these, to whom more especially then vnto those who are in commission for the peace and quietnes of mine owne Countrey? Concerning whom I may

The Epistle.

may truly take vp,
without flatterie, Ter-
tullus his Oratorie: See-
ing that wee haue obtai-
ned great quietnesse
through your means, and
that many worthy things
are done in this Countie
for the preservation of
pietie and peace through
your prouidence, wee ac-
knowledge it wholly, and
in all places, with all
thankes. Our Plaines,
sometimes so infamous
for robberies, are now
safe and secure for tra-
uellers: Our Assises,
sometimes so fraught
with Nisiprius, is now
lesse

AG 34.23.

The Epistle.

lesse troubled with
troublesome suits. A
recusant is a rare thing
to be seene among vs,
and there is daily lesse
and lesse complaining
in our streets. Al which
as we are to impute it
principally to the great
mercy and fauour of
God towards vs, and
secondarily to the
preaching of the word,
which is now so plenti-
fully establisht among
vs by the prouident
care of our Right Re-
uerend, learned, & reli-
gious Diocesan; so
may not you (Right
Hono-

The Epistle.

Honorable and Right
Worshipfull) bee de-
barred of your due de-
served praise, who have
beene so religiously
carefull, as by your la-
bour to procure, & by
your presenceto coun-
tenance these holy pro-
ceedings. For who a-
mong vs doth not be-
hold and magnifie that
honourable zeale of
the thrice honourable
Lord the Earle of
Hertford, in the foun-
ding, confirming, and
countenancing of that
worthy Lecture at
Amesburie? who doth
not

The Epistle.

not bleſſe God for the religious care of that Patron of learning, & mirror of honour, the honourable Earle of *Pembroke*, in making choice of ſuch worthy instruments of Gods glory, to plant them in the vacant Benefices of his patronage? I ſpare the particular naming of the reſt: The generall care of our *Knights, Juſtices, and Gentlemen*, for the cauſe of religion, doth manifeſt it ſelfe in the procuring, maintaining and countenancing of thoſe worthy

The Epistle.

worthy Lectures at the
Dewizes, Marleborough,
Warminster, Calne, Cos-
ham, Bradford, High-
worth, and almost in all
the quarters of our
Countie. Those holy
meetings are graced by
your presence, & your
proceedings for the
publike peace and be-
nefit of the Common-
wealth the more blef-
sed for those holy exer-
cises. What now remai-
neth then (right hono-
rable, &c.) but that you
continue this your loue
to peace & pietie? This
is the right course of
Christian

The Epistle.

Christian policie, this is the way to euerlasting felicitie. So shall you find peace within your selues, and maintaine peace among others, & go to peace when your dayes on earth are finished. Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit, and soule, and body, may be kept blamelesse vnto the comming of our Lord Iesus Christ.

From Steeple-Aston in Wiltshire, Iune 21.

Your Honors and Worships in
all Christian dutie and
service, G. W.



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tents of this
Treatise.*

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THE



THE
PRACTISE
OF
Quietnesse.

CHAP. I.

*A commendation of
Quietnesse.*



HERE is no
Practise next
vnto the Pra-
ctise of Pietie,
more excel-
lent then the Practise of
B Quiet

Quietnesse
commen-
ded.

I

By diuine
authoritic.

^a Heb. 12, 14.

^b Rom. 1. 7.

^c Zach. 8. 19.

^d Psal. 85. 10

Quietnesse. The Author of the Epistle to the *Hebrewes* doth linke them both together ; ^a *Follow peace and holinesse* : as if there could be no *Pietie* without *Peace*, no *Holinesse* without *Quietnesse*. There is no handmaid of *Holinesse* but must goe hand in hand with *Quietnesse* ; and therefore ^b *Grace and Peace*, ^c *Truth and Peace*, ^d *Righteousnesse and Peace*, are paralleld together as twins in holy Scripture.

2

By humane
testimony.

August. in
Psal. 34.

This *Quietnesse* (as *S. Augustine* affirmeth) is the daughter of *Pietie*, the mother of *Peace*, the sister of *Patience*, the companion of *Truth*, the friend of *Equitie*,

Equitie, the scholer of Humilitie, the nurse of Plentie, and the guardian of Prosperitie. It is (saith Hilarie) the ornament of a Familie, the honour of a Citie, the muniment of a Commonwealth, the staffe of policie, and the very badge of Christianitie.

Hilar. de
vera pacifi-
cat.

Without which (according to the testimonie of wittie Bernard) the conscience can haue no comfort, the minde no content, plentie no pleasure, prosperitie no prop, aduersitie no false, learning can haue no glory, nor any vertue can be praise-worthy. The very name of Peace and Quietnesse (saith the most eloquent of all the Romane

Bernard. ep.
129 ad
Lan.

M. Tullius
Cicero.

*L. Annaeus
Seneca de
Tranquilli-
tate, c. 1.*

3

The excel-
lencie of it.
c Luke 2.14.

f Ioh. 14.27.

g 1. Ioh. 4.7.
Eph. 4.2,3.

Orators) is lonely. The nature of it (saith the most diuine among the Hea- then Philosophers) is heavenly.

Neither is there any thing which the^e Angels of heauen doe more congratulate vnto men, nor which^f *Christ* the head of men and Angels, did more carefully bequeath vnto men, nor which the^g *Apostles* his Secretaries doe more earnestly enioyne vnto vs, then this *Practise of Peace and Qui- etnesse*. How often and how earnestly doth the spirit of God intreat and command vs in the holy Scriptures to embrace quietnesse? We are com- manded

manded to ^h lone peace,
Zach. 8. 19. neither is it
 sufficient to lone it, but
 wee must also ⁱ wish for it,
2. Theff. 3. 12. neither is it
 sufficient to wish for it, but
 wee must ^k seeke it, *Psal.*
34. 14. neither is it suffi-
 cient to seeke for it, but we
 must also ^l haue it, *Mark.*
9. 50. But what if Peace
 will not be had? Loe then
^m *S. Iames* chargeth vs to
 make peace, *Iam. 3. 18.*
 How must wee make
 peace? By ⁿ endeuouring
 to keepe the vnitie of the
 spirit in the bond of peace.
 What if once made and
 had it will not stay with
 vs? Then *S. Paul* willeth
 vs to ^o Follow these things
 which concerne peace, *Rom.*

h Zach. 8. 19.

i 2. Theff. 3. 12

k Psal 34. 14.

l Mark 9. 50.

m Iam. 3. 18.

n Eph. 4. 3.

o Rom. 14. 19

p 1. Pet. 3. 11.

q 1. Thess. 4.
11.The gene.
rall want
of it.r Rev. 12. 19.
f Ioh. 15. 33.

e Galat. 5. 7.

u Mich. 7. 2.

14. 19. What if it will
needs away, and hide it
selfe? Yet then *S. Peter*
bids vs to *Follow and en-
quire after it, 1. Pet. 3. 11.*
What if wee know not
how to follow, or where
to finde it? Yet wee must
not giue ouer, but (ac-
cording to the counsell of
the Apostle *Paul*) wee
must studie for it: *Studie*
(saith he) *to be quiet.*

A studie very needfull
for these our vnquiet
times, wherein the *De-
uill* is so busie to disquiet,
the *World* so generally
out of quiet, and our
owne rebellious *Flesh*
so prone vnto vnquiet-
nelle. *"The quiet man is
perished out of the earth:
generally*

generally men lie in wait for
bloud : They hunt every
man his brother with a net.

x The sonne is at variance
with his father, the father
with his sonne, the daughter
in law against the mother in
law, and the mother in law
against the daughter in law.

x Matt. 10. 35

x The hands of the most are
defiled with bloud, their
fingers with iniquitie, their
lips speake lies, their tongue
muttereth perversenesse,
their feet run to euill, their
thoughts are thoughts of
iniquitie, wasting and de-
struction are in their paths,
the way of peace they haue
not knowne.

x Isay 59.
1-7-8.

Therefore this short
memorative which the
Aposile giueth of studying

5

The ne-
cessary stu-
die to
learne it.

^a Habac. 2. 2.

^b Ierem. 17. 1

to be quiet, is a fit and necessary *Apothegme* for these our times: like vnto ^a *Habacucks vision*, it had need to bee written and made plaine vpon Tables, that who so runneth may reade it. And surely it were to bee wished that this remembrance were often preached in our Temples, proclaimed in our streets, written vpon our posts, painted vpon our walles, or rather ^b engrauen with the point of a Diamond vpon the Tables of our hearts, that wee might neuer forget it. And that this studie might the better be perswaded, this practise the better fastned vpon those who

who are ^c *The sonnes of*
peace, and long after qui-
etnesse, I (though the
most vnfit, and vnskilful-
lest of all others) haue ad-
uentured to propose this
short *Mannell* vnto their
observations : wherein I
will endeavour, with as
much breuitie and per-
spicuitie as I may, to set
downe the *nature* of *Qui-*
etnesse, that we may know
it ; the *worth* of it, that
wee may loue it ; the *lets*
of it, that wee may auoid
them ; and the *way* to it,
that wee may learne it,
and bee directed aright
to the right practise of it.
And herein first (accor-
ding to the method of
Resolution) I will begin

c Luk. 10. 6,

B s with

with the description of
Quietnesse.

CHAP. II.

A description of Quietnesse, and the proper character of a quiet man.

Quietnesse
described.

Quietnesse is a peaceable disposition of the whole man, not troubled, nor troublesome, abstaining from whatsoever might disturbe either it selfe or others.

The description
explained

By this definition (or description rather) of quietnesse, wee may behold,
1. The nature of quietnesse: It is a peaceable disposition, not a sudden passion,

tion, or a light motion, or a short affection, tending towards it, but an habitual disposition or due composednesse of a mans selfe vnto it, which may haue the impression of ^d *Danids* motto in it, *I am for peace.* 2. The subject of Quietnesse: *The whole man*, not the outward man alone, but the inward also: both the *heart* and *hand*, both the *minde* and *manners*, must be disposed and composed towards it; principally indeed the *heart*, because ^e *therehence proceed the issues of life*; and vnlesse there be a ^f *meeke and quiet spirit*, it is impossible to be quiet: but withall there must

d Ps. 120. 7.

e Pro. 4. 23.

f 1. Pet. 4. 3.

g Pſal. 24. 4.

h Iob 31. 1.

i Pro. 2. 2.

k Pſal. 39. 1.

must bee a quiet ^a hand,
and a quiet ^h eye, and a
quiet ⁱ eare, and a quiet
^k tongue, and all the parts
and faculties of the soule
disposed vnto *Quietnesse*.

3. The parts of quietnes,
that is not troubled, nor
troublesome; neither
actiuelly vnquiet in disqui-
eting others; nor *passiuelly*
vnquiet in being disqui-
eted by others. 4. The
practise of quietnesse, an
abstinence from whatsoeuer
might disturbe, for so the
word commonly transla-
ted *quietnesse* doth im-
port: and ^l S. James doth
thus describe it; *A laying*
aside of all filthinesse and su-
perfluitie of malitiousnesse.
Iam. 1. 21. 5. The obiect of
quiet.

l Iames 1. 21.

quietnesse or vnquietnes,
either our selues or others.

Men disquiet *themselves*
either by causelesse con-
ceit of offence offered,
when it is not, by being

^m too suspicious, or by too

m Rom. 1.29

much taking to heart an
offence when it is offe-
red, by being too ⁿ furi-

n 2. Tim. 3.3.

ous. Men disquiet *others*

either by offering occasi-
on of offence by being in-

o 1. Thess. 4.6

inriuous, or by bitter see-
king reuenge by being

^p litigious. Men doe both

p Rom. 1.30.

disquiet *themselves* and

others, when they doe

continue in their sinnes

without repentance; as

¶ *Eliash* told *Ahab*, 1. King.

q 1. King. 18.

18.18. *It is thou and thy*

18.

fathers house that trouble

and

The character of a quiet man.

r 1. Pet. 4. 3.
f Philip. 2. 5.
t James 3. 10
Pro. 16. 32.

u Luk. 21. 34.
x Pro. 29. 25.

y Ier. 23. 17.

a AG. 17. 21.

b 1. Thess. 4.
11.

c Pro. 4. 26.

d Rom. 2. 14.

e Psal. 39. 1.

and disquiet Israel.

By this little view which we haue taken of quietnesse, wee may behold the right picture and proper character of a quiet man. A quiet man is a creature made of a ^r milde nature, and true ^f Christian temper, ^t swift to heare, slow to speake, slow to wrath. His head is not overladen with ^u cares, nor his heart with ^x feares: his ^y eyes are not itching after vanities, nor his ^a eares after nouelties: his hands are not ^b intermedling in impertinent businesse, nor his ^c feet swift to run into euill. His ^d mouth is farre from cursing and bitternesse, ^e kept in as with a bridle, that

that his ^f mouth should not offend. His shoulders are large, & fit for a load of injuries, which he beareth not out of basenesse & cowardlinesse because he dare not reuenge, but out of Christian fortitude because hee may not. His armes are ^h strengthened by the mighty God of Iaacob : his ⁱ hands are washt in innocencie : ^k his breast is the breast-plate of righteousness : ^l the hid man of his heart consisteth of a meeke and quiet spirit : ^m His bowels are bowels of mercy, meeknesse, and compassion : ⁿ his loines are girt about with truth ; his ^o knees are pliable to bow, and his legs to beare ; and ^p his foot standeth in an euen place.

He

f Psal. 17. 3.

g Rom. 12. 17

h Gen. 49. 24

i Psal. 26. 6.

k Eph. 6. 14.

l 1. Pet. 3. 4.

m Coloss. 3.
12.

n Eph. 6. 14.

o Eph. 3. 14.

p Psal. 26. 12.

Hee is one that can moderate himselfe in prosperitie, and content himselfe in aduersitie. His hopes are so strong, that they can insult over the greatest discouragements; and his apprehensions so deepe, that when he hath once fastned, he sooner leaues his life then his hold. Contrarietie of euents doe but exercise, not dismay him; and when crosses afflict him, he seeth a diuine hand inuisibly striking with those sensible scourges, against which hee dares not murmur nor rebell. Hee troubleth not himselfe with stirring thoughts, nor others with needlesse suits: Hee doth not intermeddle in other mens businesse, nor aduventure

adventure vpon rash attempts, nor offendeth others with prouoking tearmes, nor taketh offence at others actions, nor giueth care to idle tales, nor soweth discord, nor seeketh reuenge: but hath a meeke heart, a contented minde, a charitable eye, an affable tongue, a peaceable hand, a sociable gesture, a neighbourly behaviour, settling himselfe alwayes to iudge charitably, to speake louingly, to conuerse friendly, to put vp wrongs patiently, and to wrong no man willingly.

This is the right character and proper picture of a *Quiet man*: and such manner of men ought we to be both in our affection,

on, and in our conuerſation, if ſo be wee would ſtudie to be quiet.

CHAP. III.

*The parts of Quietneſſe,
and the diſtribution of
the whole Treatiſe.*

Diuiſion of
quietneſſe.

HAuing ſeene this ſhort deſcription of *Quietneſſe*, we come now in the next place to take notice of the parts of *quietneſſe*, and the diſtribution thereof, together with a ſhort denotation of that *method* which wee will obſerue in the vnſolding of the ſame.

Quiet.

Quietnesse (in the prime diuision of it) is twofold :

1. *Quietnes internall.*
2. *Quietnes externall.*

Inward.

The former of these is commonly called *Ἀσυχία*, or *Tranquillitie* ; the latter *ἄνυχια*, or *Quietnesse*. The former of these two, which is *Internall Quietnesse*, may be thus subdivided :

Seme. de Tranquil. cap. 2.

1. *The Quietnesse of the Minde.*
2. *The Quietnesse of the Conscience.*

Subdiuided.

These two, howsoever by *Zeno*, *Cleanthes*, *Democritus*, *Seneca*, and other heathen *Philosophers*, they are confounded, (for they, howsoever they could

could discerne the vn-
quietnesse of the minde,
yet could neuer diue vn-
to the depth of that
which did disquiet the
conscience) must proper-
ly for the better denota-
tion of their quietnesse
and vnquietnesse, be se-
uered, and thus distin-
guished: *Quietnesse* of the
Minde doth manifest it
selfe in the peaceable and
equall bearing of all
worldly occurrences,
whether prosperous or
aduerse. *Quietnesse* of
Conscience doth manifest
it selfe in the pacification
of the conscience against
sinnes guiltinesse and
hellish horrors: and that
is the substance of the
first

first part of Quietnesse,
which wee call Internall
Quietnesse.

Externall or Outward
Quietnesse (which pro-
perly may haue the name
of Quietnesse) is that
peaceable disposition of
the whole man in our
conuerſation, that it may
be void of offence to our
ſelues and others. This
Outward Quietnesse (for
methods ſake) we will re-
duce to theſe two heads:

1. Oeconomicall Quiet-
neſſe.

2. Politicall Quietneſſe.

Oeconomicall Quietneſſe
is that domeſticall quiet-
neſſe which is to be ob-
ſerued in euery houſe or
familie: which wee will
ſeuerally

Outward
quietneſſe.

Subdiui-
ded.

seuerally behold in these
uerall branches of a fami-
lie: and they are these.

1. *Betweene the husband
and the wife.*

2. *Betweene the parents
and the children.*

3. *Betweene the master
and the servant.*

Politickall Quietnesse is
the quietnesse which wee
are to maintaine with
those that are further
from vs, betweene whom
and vs there is societie or
commerce: and this shall
be distributed into a two
fold ranke.

1. *Nationall Quietnesse.*

2. *Ciuill Quietnesse.*

Nationall Quietnesse is
that quietnesse which is
betweene Nation and Na-
tion,

tion, betweene those which are of different nations. *Civill Quietnesse* is that quietnesse which is betweene people of the same nation. And this we will consider in a three-fold subiect.

1. *Betweene the Magistrate and subiect.*
2. *Betweene the Minister and the people.*
3. *Betweene Neighbour and Neighbour.*

From thence wee will proceed to the Anticipation of those objections which may be alleadged against the practise of *Quietnesse*; and then to generall directions towards this practise, and that two wayes.

I. For

1. For our affection.
2. For our outward behaviour or disposition.

And that likewise two ways:

1. For *Active Quietnesse*.
2. For *Passive Quietnesse*.

This latter in a two-fold kinde:

1. In verball iniuries,
2. In reall iniuries,

Offered { *To our good name.*
To our Body.
To our Goods.

After this we wil come to take a view of the common motives to vnquietnesse, both within vs, without vs, and about vs, and so descend to their

their remedies, and the contrary meanes both personall and practicall, for the preservation of *Qui- etnesse*. And this is the summe of this intended Treatise.

CHAP. IV.

Quietnesse of the Minde.

First wee will beginne with the practise of *In- ward quietnesse*, and there- in first of the first branch thereof, *quietnesse of the minde*, which may thus be defined: *Quietnesse of the minde is a due composed- nesse of the minde vnto tranquillitie and quietnesse,*

Quietnesse of the minde de- scribed.

Illustrated
by exam-
ples.

Psal. 26. 12.
Barthol.
Wostmer.
in Ps. 26.

notwithstanding all occur-
rences whatsoever might
excite it to the contrary.

Such *quietnesse of minde*
there was in holy *David*,
when he said that *his foot*
(that is, the feet of his af-
fections) *stood in an even*
place : implying thereby
such an even disposition
of his heart, wherein the
scales of the minde nei-
ther rise vp towards the
beame through their
owne lighthesse or the
ouer-weening opinion of
prosperitie, nor are too
much depressed with any
load of sorrow; but han-
ging equall and vnmo-
ued betwixt both, giue a
man libertie in all occur-
rences to enioy himselfe.
Such

Such quietnesse of minde
also there was in Paul,
when he said, *I have lear-*
ned in whatsoever estate I
am to be content; I can bee
abased, and I can abound:
everywhere in all things I
am instructed both to be full
and to be hungry, to abound
and to have want. Such
quietnesse of minde (to
omit the multitude of
examples in holy Scrip-
ture) wee reade in hu-
mane histories to have
beene in *Socrates*, *Hera-*
clytus and *Diogenes*; the
former of whom vpon all
occasions continued the
same man, and kept the
same countenance: the
latter two treading vnder
feet the stormes of all

Philip. 4. 11.
12.

Socrates eo-
dem vultus
tenore etiam
aduersis in-
terpellanti-
bus persistit.
Heraclitus
& Diogenes
calcatis tur-
binibus for-
ustorum
aduersus
inimicorum
lorem vel
miseriam
uniformi
durauere
proposito.
Solm. c. 8.

casuall euents, armed
themselues with a setled
resolution to endure all
crosses and calamities
whatsoever might befall
them.

If such were the con-
stancie of the *Heathen*,
much more firme should
be the resolution of vs
Christians, for the gaining
and retaining of quiet
minde. Our minde should
be like vnto the *Ada-
mant*, which no knife can
cut; like the *Salamander*,
whom no fire can burne;
like the *Rocke*, which no
waues can shake; like the
Cypres tree, which no wea-
ther can alter; like the hill
Olympus, higher then
storme or tempest, winde
or

By Simili-
tudes.

Mat. 7. 25.

Ambros.
Hexam. 4.

or weather can reach vnto; or rather like *Mount Zion*, which cannot be removed, but standeth fast for ever.

Psal. 135. 1.

Not that *Christians* were of necessitie to become *Stoicks*, and to put off all *passions*, or as if the most temperate minde can be so the master ouer its *passions*, as not sometimes to be disquieted vpon occasions: for not the eueneſt waights but at their first putting into the baillance, somewhat sway both parts thereof, not without some shew of inequality; which yet after some litle motion settle themselves in a meet poise. But because we are

How it is to be studied.

compassed about with so many frailties and imperfections, and so prone to be ouer-swayed by our *affections*, therefore wee are the more to striue against the same; and although by sudden agitation our mindes beginne to sway to some vnequall motion, yet to stay them betimes, and to settle them in a more composed resolution.

The enemies and remedies to the quietnesse of the minde.

Which that wee may the better obserue for our daily practise, let vs briefly take a view of those things which most commonly doe disquiet the minde, and then take notice of those remedies which may bee applied

plied for the remoucall
of the same.

The enemies vnto the
peace and quietnesse of the
minde are of two sorts:
some on the *left hand*, and
some on the *right hand*:
They on the *left hand*, are
the *crosses* and *afflictions* of
this life: these on the
right hand, are the *plea-
sures* and *profits* of this
life. The former doe dis-
quiet the *minde* with *griefe*
and *sorrow*; the latter with
immoderate *ioy* and *plea-
sure*.

As concerning the for-
mer of these two sorts of
Minde-disquieters, *crosses*
and *afflictions*, who seeth
not how much they doe
disquiet the *minde* when

C 4 they

The com-
mon dis-
quieters of
the minde.

I
Crosses
and Affli-
ctions.

they meet with weake patients? Feares, cares, crosses, losses, make men most commonly out of *quiet* with themselves: how quickly are our *minde*s disquieted, when wee are crossed in our hopes, in our wit, in our wealth, in our good name, in our children, in our families, in our enterprises, or when any sad accident doth befall vs? How many haue wee knowne so grieued at incurable miseries, that they haue beene no longer like themselves? how many haue wee knowne to haue disquieted themselves more of feare then of hurt, being more troubled

bled by opinion then by effect? How many haue wee seene for accidentall crosse to haue crossed their owne quietnesse, and to haue liued a dying life in dismall discontent? And who findeth not in himselfe how prone he is to bee disquieted vpon any disastrous accident?

To prescribe an *Antidote* against these distempers, we must not consult with *Galen*, *Hypocrates*, or *Æsculapius*, but seeke the receit from him who is the true Physitian of the soule: and this receit is a compound made of many simples. 1. Expect and looke for crosses, troubles and afflictions before

Remedies
against
these dis-
quieters.

r. Expecta-
tion of
them be-
fore hand.

C 5 hand:

*Prauisa mi-
nus nocent.*

*D. Hall,
Heauen
vpon earth
sect. 11.*

Idem ibid.

A caueat.

hand : foreseene euils
seeme lesse euill ; and
that which is looked for
before it commeth, lesse
hurteth when it is come.
One well saith : *Crosses
are like the Cockatrice, they
die if they be foreseene.*
As sweetly the same Au-
thor to the same purpose
speaketh in the same
place : *Euils will come ne-
uer the sooner for that thou
lookest for them ; they will
come the easier : it is a la-
bour well lost if they come
not, and well bestowed if
they doe come.* Yet wee
must not so looke for
them, as by carking care
to disquiet our selues, or
by a preconceit to hasten
the grieve of them : but
(as

(as the same Author, whom in this Section I follow, doth direct vs) *We are to make these things present in conceit before they come, that they may be halfe past in their violence when they doe come.*

Idem.

2. As wee are to expect them, so wee are to prepare our selues for them, and inure our selues to endure them. *Skilfull Fencers*, before they aduventure to play at the sharpe, make triall of their valour with wooden wallers : *Expert Souldiers* traine themselves in petty musters, before they encounter in open battell with their enemies. So should wee learne

2

Preparati-
on for to
receiue
them.

Acts and
Monum.

learne how to beare crosses before they happen, that when they doe happen they may the lesse disquiet vs: according to the practise of *Bilney* blessed Martyr, who before he was to bee burned, would oftentimes put his finger into the flame of the candle, not onely to make triall of his abilitie in suffering, but also to arme and strengthen himselfe against the same.

3
Meditations
vpon
them whē
they doe
befall vs,

3. As we are thus to expect crosses, and to prepare for them before they come, so are wee to receiue them with *quietnesse* and patience when they doe befall vs, considering

dering well with our
selues, 1. from whom
they are sent vnto vs,
euèn from him who is a
God, a Lord, and a Father
vnto vs. Then thus reason
with thy soule: *Nothing*
doth befall mee without the
permission, nay appoint-
ment of God: hee knoweth
what is best for mee, he hath
destinied all this vnto mee,
and therefore I will resolve
with Ely, It is the Lord, let
him doe what seemeth him
good. 2. Consider we with
our selues why these cros-
ses or calamities are sent
vnto vs, and we shall finde
that nothing happeneth
vnto vs, but which is sent
for our good. Then thus
resolve with thy soule:

All

1 Sam 3:18.

Rom. 8.28.

All things worke together for good to them that loue God : Surely it is good for mee that these crosses, losses, or trials doe befall me. Nothing happeneth without my desert ; and vnlesse this had happened vnto mee, assuredly it would haue beene worse with mee : why then should I be dismayed ? why should I be disquieted ? It is good for mee that I haue beene afflicted, that I might learne the statutes of my God.

Psal. 119.71.

Rom. 8.29.

3. Consider we the issue and euent of that which doth befall vs, and knowing that this short and momentanie affliction causeth vnto vs a farre more excellent and eternall weight.

weight of glory, thus comfort vp thy selfe : There hath no temptation taken mee, but such which is common vnto man ; and God is faithfull, who will not suffer mee to be tempted aboue that I am able, and he will giue a ioyfull issue with the temptation: why then should I be griened ? why should I vex my selfe ? Heauinesse may endure for a night, but ioy shall come in the morning.

1. Cor. 10. 13.

Psal.

The last and chiefest meanes to keepe our mindes in quiet in the midst of crosses and afflictions, is wholly to resigne our selues vpon the will of God, and to relie vpon his prouidence :

Our

1. Pet. 5. 7.

Psal. 42. 11.

Our wils must submit
 themselves to Gods will;
 and whatsoever pleaseth
 God, must not displease
 vs; and remembering him
 who hath willed vs to
 cast all our care on him be-
 cause he careth for vs, let
 vs thus checke our selues
 when we finde our minds
 ready to be disquieted:
*Why art thou cast downe, O
 my soule, and why art thou
 disquieted within me? Hope
 thou in God, for I shall yet
 praise him, who is the health
 of my countenance, and my
 God.*

And thus much briefly
 may be obserued for an
Antidote against those
 enemies vnto the quiet-
 nesse of the *Minde*, which
 on

on the left hand doe assault it, by *crosses* and *afflictions*. If any man desire further direction in this case, I referre him to the large and learned Treatises vpon the same argument, composed both by the *Roman Seneca*, and our *English Seneca*: from the latter of which two, the more diuine *Seneca* of the two, that *Hall* of elegance, all elegance, for conclusion of this subiect, against crosses and their disquietings, I borrow this golden sentence: *In crosses* *uniuersally* *let this bee thy rule*; *Make thy selfe none, escape some, beare the rest, sweeten all.*

D. Ioseph
Hall.

Heauen
vpon
Earth,
sect 8.

The

The second sort
of Minde-
disquieters

Hypocr.
Aphorism.

The second sort of Minde-disquieters are those which as it were on *the right hand*, are enemies to the peace of the *minde*, and these are immoderate pleasures and delights. It is a rule in phylicke, that *All immoderations are enemies unto health*: and it is as true a rule in *Divinitie*, that *All immoderations are enemies unto the quietnesse of the Minde*. *Wealth, Honour, and Pleasure*, doe disquiet the *Minde*, as well as *Want, Disgrace and Miserie*. The over-desiring and over-enjoying of these earthly things, doe bring no small disquietnesse to the *Minde*. *Riches* disquiet

quiet the *minde* with many cares, feares, sorrowes, and noisome lusts. Honours disquiet the *minde* with many hopes, iecalousies, enuyings, emulations. Pleasures disquiet the *minde* with many fancies, follies and alterations. And therefore Salomon pronounceth of these latter, as well as of the former, that *they are all vanities and vexation of the spirit.*

1. Tim. 1. 9.

Eccles 2. 11.

Against these latter sort of *Minde-disquieters* we may obserue this *Antidote* : 1. Wee must not ouer-value them in our iudgement aboue their worth : for if the *Minde* could be thoroughly perswaded

The remedies against these disquieters.
1. Not to ouer-value them.

Eccleſ. i. 1.

Prov. 23. 5.

1. Not im-
moderately
to affect
them.

ſwaded of the worthleſ-
neſſe of theſe outward
things, it would not ſo
diſquiet it ſelfe about the
ſame. Then thus conſider
with thy ſelfe : *What is
wealth ? what is honour ?
what is pleaſure ? Are they
not all but vanitie ? yea va-
nitie of vanities ? What are
they, but common bleſſings,
which the worſt haue, the
beſt haue not ; which they
who haue not, want not ;
which they want, that haue
them ; which are loſt in a
moment, and whiles wee
haue them, wee gaine no-
thing by them ? Why then
ſhould I diſquiet my ſelfe
for a thing of nought ?*

2. We muſt not im-
moderately affect them :
for

for they who inordinately
desire them, fall into temp-
tations and snares, and many
noisome lusts. And againe:
The desire of money is the
root of all euill; which
whilom some lusted after,
they pierced themselves
through with many sor-
rowes. Thus then resolute
with thy selfe about these
outward profits & plea-
sures: Honour, wealth, and
pleasure, are but blessings of
an inferiour nature, there-
fore I will set them but in a
second place: if they come,
they shall be welcome: I will
not seeke them; or if I seeke
them, I will not set mine
heart upon them: I will vse
them without trust, and
want them without griefe,
thinking

1. Tim. 6. 9. 10.

thinking thus still with my selfe; If I haue them, I haue some benefite with a great charge; if I want them, I shall want the cares and feares about them.

3. To bee well contented with our present estate.

1. Tim. 6. 8.

3. We must endeavour to rest contented with our estate, as being that portion which God allot-
teth vnto vs, and not re-
pine against Gods prou-
idence, because wee haue
not a larger allowance:
wherein that admonition
of the Apostle may serue
for our meditation: *If
wee haue food and raiment,
let vs be therewithall con-
tent: and his example
for our imitation; I haue
learned in whatsoeuer estate
I am, to be therewith con-
tent:*

tent: I can be abased, and I can abound; every where in all things I am instructed both to bee full and to bee hungry, and to abound, and to haue want.

4. Lastly, wee must make a good vse of these worldly blessings: wee must so vse this world, as if we vsed it not. Wee must not ouer-ioy in our substance when it is great, and when our hand hath gotten much: but our chiefest ioy must bee in the Lord, and wee must honour him with our wealth. Wee must not take glory in receiuing honour one of another, but seeke that honour which commeth of God, lest wee bee like the vaine-

Philip. 4. 11.
12.

4. To vse these outward things aright.
1. Cor. 7. 31.

Iob 31. 25.

2. Cor. 10. 17.

Pro. 3. 9. 10.

Ioh. 5. 44.

Ioh. 13. 43.

2. Tim. 3. 4.

Psal 16. 8.

1. Tim. 4. 4. 5.

vaine-glorious Iewes, who
 loved the praise of men
 more then the praise of
 God. Wee must not be
 louers of pleasures more
 then louers of God, but set
 the Lord alwayes before vs,
 and so receiuing the bles-
 sings of God with thank-
 giuing, and hauing them
 sanctified by the word of
 God and praier, wee shall
 in *Quietnesse* possesse our
Mindes, and bee so farre
 master ouer our passions,
 as not to ouer-ioy our
 grieffe, nor ouer-griue
 our ioyes.

And thus much briefly
 may suffice concerning
 the first branch of *Inward*
Quietnesse, namely the
Quietnesse of the Minde,
 the

the enemies of it, and the remedies against it. Wee proceed in the next place to the next branch of Inward Quietnesse, which is the quietnesse of conscience.

CHAP. V.

Quietnesse of Conscience.

Quietnesse of conscience is a stable and comfortable tranquillitie of the conscience, not accusing, but excusing us, and freeing us from the terrors of hell, death and damnation.

It is commonly called Peace of Conscience, Peace with God, Peace towards God, and the Peace of God,

D

yea

Quietnesse of conscience what it is.

The excellencie of it.

Rom. 1.7.

Rom. 5.1.

Philip. 4.7.

Rom. 14. 17.

2. Cor. 1. 12.

Pro. 15. 15.

The necessi-
tie of it.

1. Joh. 3. 20, 21

yea such a Peace as passeth
all vnderstanding, the hea-
uently Peace, the Peace of
the Kingdome, the chiefest
solace of Christians, and
A continuall feast.

This Quietnesse is so
necessary for vs, that
without it, it is impossible
to haue any quietnesse:
for how can that man be
at peace with men, that is
at variance with God?
How can there bee quiet-
nesse in the body, whiles
there is no quietnesse in
the soule? Infallible is
that rule of the Apostle:
If our heart condemne vs,
God is greater, and know-
eth all things: if our hearts
condemne vs not, then
hane wee peace and confi-
dence

dence towards God.

But all haue not this
Quietnesse : for *There is*
no peace to the wicked, saith
my God. The wicked haue
 no peace with God, no
 peace with man, no peace
 with *themselves* : they
 haue no peace of grace
 here, nor shall haue peace
 of glory hereafter. No nor
 all the *faithfull* at all times
 can finde the fulnesse of
 this quietnesse within
 themselves, but vpon the
 science of their sinnes,
 and conscience of the
 wrath of God vpon the
 same, are disquieted with-
 in their soules, and made
 to roare like Beares, and
 mourne like Doves, and so
 chatter like Cranes or
 Doves Swal-

All haue
 not this
 quietnesse.
 Ilay 57.21.

Hugo Car-
 dinalis.

Ilay 63.15.

Ilay 59.10.

Bernard. l.
de Consc.
sect. 2. fol.
1784.

Gen. 4. 10.

Dan. 5. 5. 6.

Swallowes. There are foure kinde of consciences, as witty Bernard hath well obserued:

1. *A good, but not a quiet.*
2. *A quiet, but not good.*
3. *Both good and quiet.*
4. *Neither good nor quiet.*

The two good belong properly to the godly: the two bad vnto the wicked, whose conscience is either too too quiet, or else too too much vnquiet, in neither peaceable: for either like Cain they carry about them the brand of euill conscience to terrifie them, and haue hellish hags and infernall furies to affright them, that like Balthasar, their thoughts in the midst of their mirth

are

are troubled, the ioints of
their loines loosed, and their
knees to smite one against
another : or else their con-
science is seared with an hor-
iron, when habit of sinne
taketh away the sense of
sinne, and they are be-
come past feeling, and
then the conscience is
sleepie, but not safe; quiet,
but not good : for then
they are most assaulted,
when they are ignorant of
the assault. None are so
desperately sicke, as they
who feele not their dis-
ease.

As for the godly, they
also many times, though
they haue a good consci-
ence, yet finde it disquiete-
d, as *Dauid*, *Iob*, *Hoze-*

D 3 chiah,

1.Tim.4.2.

Eph.4.19:

*Tum maxi-
me impug-
nantur cum
se impugna-
ri nesciunt.
Hieron. a.l
Heliod.*

*Psal 38.1.3.
Iob 13.26.
Isay 38.14.*

Pfal. 77. 7. 8.

chia, and diuers others, many feares, doubts and perplexities arising in their mindes. Yet this conflict is for their greater triumph; after this tempest will follow a more quiet calme: This *warre* is the way to *peace*, and will be sure to end in *peace*. *Marke the perfect man, and behold the upright, for the end of that man is peace.*

Pfal. 37. 37.

Who haue
this quiet-
nesse.

Luk. 10. 6.

Pfal. 119. 164.

Ioh. 14. 37.

Only the *faithfull* then are capable of this *Quietnesse of Conscience*: they only are the *sons of peace*. There is much *peace* to them that loue thy Law: to them only Christ hath left this *Quies* est: *My peace I giue vnto you, my peace*

peace I leaue with you : not
as the world giueth, doe I
giue it vnto you : let not
your heart bee troubled,
neither feare. There is no
condemnation to them that
are in Christ Iesus : they
are sure that all things shall
worke together for their
good : they know that
their names are written in
the booke of God, that their
sinnes are washed away by
the blond of the Lambe,
and that they shall bee
more then conquerors in the
end. They know that
Christ is theirs, things pre-
sent and things to come are
theirs ; and this maketh
them to sing a Requiem
vnto their soules, and
with the blessed Apostle

Rom. 8.1.

Verf. 28.

Rom. 8. 33. 34.
35. 36. 37.

to say, Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth: Who shall separate us from the love of God? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? Nay in all these things wee are more then conquerours through him that loved us.

The way
to it.

Rom. 5. 1.

The ground of this Quietnesse of Conscience is our iustification by Christ: the hand to apprehend it is a true and lively Faith. Being iustified by Faith, wee have peace towards God through our Lord Iesus Christ, Rom. 5. 1. There is no peace of conscience without our Reconciliation with

with God, no Reconciliation without sinnes remission, no remission of sinne without satisfaction, no satisfaction but by Christ, no apprehension of Christ but by Faith. By the person and merits then of Christ Iesus this peace is offered, by faith it is received: therefore the Apostle ioyneth Faith and a good Conscience together, 1 Tim. 1. 19. as if the one of them could not be without the other. And both the Prophet Habacneke and the Apostle Paul call Faith our very life: therefore if wee would haue quietnesse of conscience, wee must labour to haue a true and

D 5 liuely

Hab. 2. 4.

Rom. 1. 17.

1. Cor. 1. 34.

Luke 2.29.

The enemies to the peace of conscience.

1. Our owne sins.

Mark. 9. 44.

liuely faith, for by *Faith* wee stand : yea as our *Faith* is, so is our *Peace*; a liuely *Faith*, a liuely *Peace*; constant *Faith*, constant *Peace*; *Faith* in life, *Peace* in life; *Faith* in death, *Peace* in death, according to that of *Si- meon*, *Lord now lettest thou thy servant depart in peace.*

The enemies vnto this *Peace of Conscience* are of two sorts : 1. Our owne *sinnes and corruptions*; for as out of the corruption of our bodies when they are dead, wormes doe breed, which doe consume the flesh, so out of the sinnes and corruptions of our hearts there breedeth a *worme which neuer*

never dieth, but is euer gnawing vpon the guiltie conscience. Our sinnes, our beloued sinnes owe vs a spight, and they will pay it : though they seeme pleasing vnto vs when wee act them, yet will they proue as bitter as wormewood when we haue digested them. *They will write bitter things against vs*, when the conscience shall call vs to our strict account.

Iob 13.26.

2. The temptations of Sathan, who as hee is a tempter of vs vnto sinne, so afterwards he is a renter-hooke to disquiet vs for our sinnes ; and this he doth sometimes by assaultring the conscience with

2. The temptations of Sathan.

with confused feares,
sometimes by the aggra-
uation of our finnes,
sometimes by casting
doubts into our hearts,
that so bee may drive vs
vnto despaire.

The re-
medies
against
them.

Against both these
sorts of *disquieters of the*
conscience, we ought care-
fully to provide our
selues remedies; not such
as silly worldlings vse,
who when they feele any
checke of conscience,
seekerather to put it by,
then to put it off, and
therefore seeke after the
iocundest companions,
and goe about to deceiue
the time and themselves
with merry purposes, to
glide away their groanes
with

with games, and their cares with cards, and to burie their terrours and themselves in wine and sleepe. Poore fooles, how sillily doe they imitate the stricken *Deere*, who hauing receiued a deadly blow by the stroke of an arrow, whose shaft being shaken out, and the head of it left behinde, she runneth from one Thicket to another, not able to change her paine with her place, but finding her wound still the worse with continuance.

Much better shall wee cure this wound, if wee take away the cause, and applie the right plaister vnto his proper cause.

I. Against

True remedies.

1. Repen-
tance.

Psal. 32. 3 4 5.

1. Against the disquiet of the conscience by reason of the horror of our sins, apply the practise of *seri-ous and sound repentance*. This was *Dauids* course: *When I kept silence (saith he) my bones waxed old through my roaring all the day long. Day and night thine hand was heavy upon mee: Then I acknowledged my sinne vnto thee, and mine iniquitie I haue not hid, and thou forgavest the iniquitie of my sinne.*

2. Faith,

2. Tim. 1. 12.

2. Against Sathans disquieting of the conscience, applie a true and lively *Faith*. This was *Pauls* course: *I know in whom I haue beleened, and I am perswaded that hee is able*

able to keepe that which I
haue committed vnto him.
And to this the Author
of the Epistle to the He-
brewes doth incite vs,
when he willeth vs to goe
boldly to the throne of
grace, that we may receiue
mercy, and finde helpe in
time of need.

Heb. 4. 16.

Before wee passe from
this point, consider these
few directions for the
keeping and preserving
of a quiet conscience.

Rules for
the kee-
ping of a
quiet con-
science.

1. Refraine from sinne,
for that is the canker
which will corrupt the
conscience : therefore
cease to doe euill; auoid the
occasions of euill, and
abstaine from the very ap-
pearance of euill.

1. Absti-
nence
from sin.

1. Thess 5. 22

2. De-

1. Hastning
of repen-
tance.

Ifay 55.6.
Pfal. 95.7.8.

3. Care of
Consci-
ence.

Act. 24.16.

2. Deferre not the
time of thy repentance:
*Seeke the Lord whiles hee
may be found, and whiles
it is to day harden not thine
heart.* The more thy sins
are, the heavier load will
lie vpon thy conscience,
neither is there any thing
so dangerous as the long
adiournings of repen-
tance.

3. Labour in all things
to keepe a good consci-
ence, both in the generall
course of thy life, and in
the particular labours of
thy calling, follow that
golden rule of the Apo-
stle: *Herein doe I exercise
my selfe, to haue alwayes a
conscience void of offence to-
wards God & towards man*

CHAP.

CHAP. VI.

Externall Quietnesse, the nature of it, and our dutie concerning it.

Hitherto hath beene deliuered the practise of *Inward Quietnes*: now in the next place we are to take notice of *Outward Quietnesse*. The former may bee tearmed a *Passive Quietnesse*, this an *Active Quietnesse*. The former was that *Quietnes* which wee haue within our selues: this *Quietnes* is that which wee haue with others. The former properly may haue the name of *Tranquillitie*, this of *Quietnesse*.

Outward
quietnesse.

Externall

What it is.

Externall or Outward Quietnesse may bee thus defined : It is a peaceable disposition of our conuersation, that it may be void of offence to our selues and others, in thought, word or deed.

Explained.

By this briefe description of *Externall Quietnesse*, wee may take view,

1. Of the nature of it;

an abstinence from giuing or receiuing of offence; for so the word commonly vsed for *Quietnesse* doth import, and so S. Iames doth paraphrase vpon it, *Iam. 1. 21. Lay aside all filthinesse and superfluitie of malicionsnesse.*

Iam. 1. 21.

2. The Subiect of *Quietnesse* or vnquietnesse, either

ther our selues or others ;
for there is an offence gi-
uen , and there is an of-
fence taken, both disturbe
Quietnesse. Men disquiet
themselves either by
causelesse conceit of of-
fence offered when it is
not, by being *too suspici-*
ous, or by too much ta-
king to heart an offence
offered, by being *too furi-*
ous. Men disquiet *others*
either by offering occa-
sion of offence, being *in-*
urious, or by too bitter
seeking of reuenge, being
too litigious. Men doe
both disquiet *themselves*
and *others*, when they
continue in their sinnes
without repentance, as
Eliab told *Abab*, *It is thou*
and

Rom. 1. 29.

2. Tim. 3. 3.

1. Thess. 4. 6.

Rom. 1. 30.

1. King. 18. 18.

and thy fathers house that trouble Israel.

3. The Obiect of Quietnesse, either the thought, word, or deed; for these three are the principall instruments of quietnesse or vnquietnesse. There is vnquietnesse in the thought, when it is deni-
fing iniquitie and working vnquiernes in the minde. There is vnquietnesse in the tongue, when it be-
commeth an unruly euill, full of deadly poison, when it defileth the whole body, and setteth on fire the course of nature, it selfe being set on fire of hell. There is vn-
quietnesse in our deeds, when wee prouoke one another, and defraud one another,

Mich. 2. 1.

Iam. 3. 8. 6.

1. Theff. 4. 6.

1. Cor. 6. 7.

another, and when wee
goe about to vex and
trouble one another. On
the contrary, that is a
quiet thought, which doth
not couet, but is content,
doth not enuie, but re-
ioice in the good of
others, is not suspicious,
but propitious, not teastie
and prone to wrath, but
peaceable, gentle, and easie
to be intreated. That is a
quiet tongue, which is slow
in speaking, meeke in speech,
sober in censuring, soft in an-
swering, milde in reproofing,
faithfull in defending, and
fearfull of offending. That
is *quiet dealing*, when the
peace of others is not di-
sturbed, but preserved;
when we oppose not our

selues

1. Tim 6 10.
Philip. 4. 1.
1. Tim. 6. 4.
Galar. 5. 22.
2. Cor. 3. 1. 7.
Rom. 1. 30.
Iam. 3. 17.
Iam. 1. 19.
Tit 3. 2. 3.
Matt. 7. 1.
Pro. 15. 1.
Galar. 6. 1.
Psal. 109. 4.
Psal. 39. 1.
Galar. 5. 12.
Eph. 4. 3.
2. Ioh 9.
Mat. 5. 9.
Pro. 17. 14.
1. Thess 4. 6.
Leuit. 25. 14.
Leuit. 19. 35.

*selues against others, but
compose the variances
and dissentions of others,
when wee abstaine from
medling, are iust in dea-
ling, and free from wron-
ging, defrauding, or de-
ceiuing.*

4. Lastly, in this de-
scription of *Outward qui-
etnesse*, wee may behold
the forme of it: *A peace-
able disposition of our selues
in our conuersations to-
wards it: for if we would
truly practise Quietnesse,
wee must affect it with
our heart. Let it bee the
very ioy of your hearts. We
must long after it, As the
Hart doth pant and long
after the water brookes.
Wee must pray for it:*

Pray

Coloss. 3. 15
Bekeuete
n eiqlwn en
tullis xps.
aus vps.
Psal. 42. 6.

Pray for the peace of Ierusalem. We must pray that we may leade a peaceable and quiet life, 1. Tim. 2. 2. Wee must dispose our selues wholly to the practise of it, that our gesture, our words, our deeds, may testifie of vs, that we are of *Dauids* disposition, *Men of peace*. But of the necessitie of the practise of this dutie, let vs take a more full prospect, that wee may be the better stirred vp to embrace it.

Psal. 122. 6.

1. Tim. 2. 2.

Psal. 130. 7.

CHAP.

CHAP. VII.

*Precepts, Examples, and
Motives to Quietnesse.*

Precepts
for quiet-
nesse.

1. Theff. 4. 11.

2. Theff. 3. 12.

OUtward Peace and Quietnesse is a necessary practise for all true Christians: Every good Christian ought to bee of a peaceable and quiet conuersation: every one must studie it: *Studie to be quiet, 1. Theff. 4. 11.* Neither is this a matter indifferent whether wee doe it or no, but there is both a precept, and a patheticall perswasion vnto it, *2. Theff. 3. 12. We command and exhort you by our Lord Iesus Christ, that yee worke with quietnesse. Lowe peace*

peace or quietnesse, *Zach. 8.*

Zach. 8. 19.

19. There is for our affection towards it, *Seeke*

Psal. 34. 14.

peace, *Psal. 34. 14.* There is for our action, *Follow*

1. Pet. 3. 12.

peace and ensue it, *1. Pet. 3.*

12. There is for our imitation, *Endeavour to keepe*

Eph. 4. 3.

the unitie of the spirit in the bond of peace, *Ephes. 4. 3.*

There is for our estimation, *Haue peace one with*

Mark. 9. 50.

another, *Mark. 9. 50.* there is for our conuersation.

Would wee haue all of these in one? obserue

what is written, *Rom. 12.*

Rom. 12. 18.

18. *If it bee possible, as much as in you lieth, haue peace with all men.*

Thus wee haue a cloud of witnesses to confirme

Examples of quietnesse.

the necessitie of *Quietnes*

E vnto

vnto vs : we may be likewise compassed about with a cloud of examples to the same purpose.

Abraham the patterne of *Quietnesse* thus setleth *Quietnesse* betweene his owne familie and *Lots*:

Gen. 13. 8.

Let there bee no strife, I pray thee, betweene mee and thee, nor mine and thine, for we are brethren.

Gen. 45. 24.

Quiet Ioseph thus perswadeth his brethren vnto quietnesse : *See that yee fall not out by the way,* Gen.

Numb. 12. 3.

45. 24. Of *Moses* it is said for his singular commendation, *He was the meekest man aboue all that lined vpon the face of the earth,* Numb. 12. 3. What a quiet man *Dauid* was, it may

may appeare by this, that when *Shimei* the sonne of *Gera* a base fellow, came forth against him at *Bahurim*, and cast stones against him, not ceasing to raile at him, and to curse him, and there were not wanting about *Danid* who did egge him on to seeke reuenge, yet hee by no meanes would disquiet himselfe, but put vp all with patience, replying thus to those who would haue him to auenge himselfe: *What haue I to doe with you, yee sonnes of Zeruah? So let him curse, because the Lord hath said vnto him, curse Danid: who then shall say, wherefore hast thou done so?*

E 2 What

2 Sam. 16. 5. 6.
7. 8. 9. 10. 11.

Iob 40.5.

What a mirror of *Qui-
nesse* haue wee in patient
Iob, who hauing well con-
sidered of his troubles,
thus setteth himselfe vnto
quietnesse : *Once haue I
spoken, but I will doe it no
more; yea twice, but I will
proceed no further.* The
like example of *Qui-
nesse* wee likewise haue in
Paul, who to these *Thes-
salonians* vnto whom hee
would perswade this pra-
ctise of quietnesse, doth
commend the same by
his owne example : *Wee
were gentle (or quiet)
among you, as little chil-
dren.* But what need wee
long to gaze vpon the
prospect of examples,
seeing that hee who is the
example

1. Thess. 2.7.

example of examples sendeth vs for the practise hereof to his owne example : *Learne of mee* (saith the light of the world) *ὁ ἀνὴρ τοῦ φωτός, That I am meeke, Matt. 11. 29.*

Matt. 11. 29.

Thus haue wee both precept and example to moue vs to the practise of *Quietnesse*. Now (because *a threefold cord is not easily broken*) let vs in the next place see it confirmed by euidence of reason ; wherein, if wee be not altogether vnreasonable, wee shall finde sufficient motiues to stirre vs vp to the carefull performance of this dutie, whether we doe consider

Motiues
vnto qui-
etnesse.

1. *The Equitie of it.*

E 3 2. *The*

2. The Excellencie in it.
3. The Profit by it.
4. The hurt if wee neglect it.

1. The
equitie
of it.

1. Pet. 3. 10.

And first, for the Equitie of it ; It is a matter of right and equitie, that every good Christian should studie to be quiet : First, because there is a kinde of Antithesis or opposition betweene blessednesse & vnquietnesse : What man is he who loneth life, and would faine see good dayes ? Let him refraine his tongue from euill, and his lips from guile, 1. Pet. 3. 10. Secondly, they who would haue their consciences assured that they are Gods children, must practise Quietnesse ; for, Blessed
are

are the peace-makers, they shall be called the children of God, Mat. 5.9. Thirdly, seeing true Christians are the sonnes of peace, and serue the God of peace, who hath left vs his peace, promising everlasting peace to them that loue peace, it is their dutie, euen of Equitie, to studie to be quiet.

But if the Equitie of this dutie cannot perswade vs to be quiet, yet let the Excellencie thereof moue vs to embrace it: for It is an excellent ornament to a man to be of a quiet spirit. It is an excellent ornament vnto him, 1. in the sight of Men, *Ecce quàm bonum & quàm iucundum* : Behold how

Matt. 5.9.

Luke 10.6.

2. Cor. 13.11.

Ioh. 14.27.

Luke 19.38.

2. The excellencie of it.

Psal. 133.1.

1.Pet.3.4.

Pro.16.32.

Pro.15.16.

Pro.17.1.

good and how pleasant a thing it is, Brethren to dwell together in unitie. 2. It is an excellent ornament to a man in the sight of God; A mecke and quiet spirit is in the sight of God πολυτιμος, a pretious thing, 1.Pet.3.4. 3. It is better then strength, for Hee who is slow to anger, is better then the mighty, and Hee who ruleth his spirit, is more mighty then hee that taketh a Citie, Pro.16.32. 4. It is better then wealth, for Better is a little with the feare of the Lord, then great treasures with trouble, Pro.15.16. 5. It is better then great dainties, for Better is a drie morsell and quietnesse therewith, then

then an house full of dainties
with strife, Pro. 17.1. 6. It
is better then pleasures,
for A merry heart hath a
continuell feast, Pro. 15.15.

Pro. 15.15.

Therefore seeing a quiet
life is better then plea-
sure, then treasure, better
then dainties and all vari-
eties, seeing God doth
so approue of it, and men
so much commend it,
follow the practise of it,
Studie to be quiet.

But if the Excellencie
of this vertue cannot
moue vs, yet let the Profit
of it allure vs; for It is a
very profitable thing to live
in quietnesse. It is profita-
ble, 1. to the purse, for
The thoughts of men that
are quiet tend to plenteous-

The profit
of it.

Pro. 21.5.

Pro. 14. 30.

Pro. 15. 30.

Pro. 14. 29.

Pro. 24. 26.

Galat. 5. 21.

1. Pet. 1. 11.

nesse, Pro. 21. 5. 2. To the health, for A quiet heart is the life of the flesh, Pro. 14. 30. and maketh fat the bones, Pro. 15. 30. 3. To the good name, for He that is slow to wrath, is of great understanding, Pro. 14. 29. and euery man shall kisse his lips that giueth a quiet answer, Pro. 24. 26. 4. It is profitable to the Soule, for it preserueth the soule from ennie, debate, strife, sedition, and other fleshly lusts which fight against the soule. Seeing therefore Quietnesse is so profitable to soule and body, to the goods and to the good name, what an effectuall motive should this be vn- to vs to studie to be quiet?

But

But if neither the silken reason of *Equitie* can perswade vs, nor the siluer reason of *Excellencie* moue vs, nor the golden reason of *Profit* allure vs, yet let the iron reason of the *Danger* which will happen vpon the neglect hereof enforce vs vnto *Quietnesse*: for It is a most vnseemely, a denillish, dangerous and damnable thing to be vnquiet. 1. It is vnseemely, because it fauoureth of no Religion: The wrath of man worketh not the righteousness of God, *Iam. 1. 20.* It maketh a man vnsociable: Make no friendship with an angrie man, and with a furious man goe not, for he will be a snare

4. The hurt vpon the neglect of it.

Iam. 1. 20.

Pro. 22. 24.

Pro. 25. 24.

Pro. 19. 13.

Pro. 31. 19.

Iam. 1. 5.

Pro. 19. 22.

Iam 3. 16.

Pro. 26. 21.

snare vnto thee, Pro. 22. 24.

It is better to dwell in the corner of an house t^p, better to dwell where there is a continuall dropping, better to dwell in the wildernesse, then with a contentious person. 2. It is deuillish, for so

Iam. 1. 5. it is called earthly, sensuall and deuillish. It filleth a man full of sinne,

so Pro. 29. 22. A furious man aboundeth with transgressions : and Iam. 3. 16.

Where enuying and strife is, there is euery euill worke.

3. It is hurtfull and very dangerous, both to others,

As coales are to the burning, and wood to the fire,

so is a contentious man to kindle strife, Pro. 26. 21.

And most hurtfull to the vnquiet

vnquiet person himselfe, for

An vnquiet person troubleth his owne flesh, Pro. 11.

Pro. 11. 17.

17. He troubleth his owne house, Pro 11. 29. He im-

Pro. 11. 29.

paireth his owne health, Pro. 14. 30. He impeacheth

Pro. 14. 30.

his owne good name, Pro. 25. 8. He endangereth his

Pro. 25. 8.

owne soule, Pro. 21. 23.

Pro. 21. 23.

4. Vnquietnesse is a dam-

nable thing, odious and

abominable in the sight

of God, for so saith Salo-

mon, These six things doth

the Lord hate, yea seauen

are abomination vnto him,

A proud looke, a lying

tongue, hands that shed in-

Pro. 6. 16. 17.
18. 19.

nocent blood, an heart deu-
sing wicked imaginations,
feet that be swift in running
to mischiefe, a false witnesse
that

*that speaketh lies, and him
that soweth discord among
brethren. All which euill
properties we may finde
in an vnquiet man : his
heart will euer be deu-
ling wicked imaginati-
ons, his lookes are proud
& ambitious, his tongue
false and slanderous, his
hands medling and facti-
ous, his daily practise is
to sow discord ; therefore
an vnquiet man is one
whom God doth hate :
and if God doe hate him,
his estate must needs be
fearefull, for it is a fearefull
thing to fall into the hands
of the living God : There-
fore studie to be quiet.*

Heb. 10 31.

CHAP.

CHAR. VIII.

*Application of the former
considerations.*

BY this little which
already hath beene
declared, may suffici-
ently appeare, what a
proper, pleasing and pro-
fitable a thing it is to bee
quiet; and on the con-
trary, what a base, sordid,
dangerous and damna-
ble a thing it is to live an
vnquiet life: Now in the
next place, by way of ap-
plication, let it be set vp-
on the conscience.

And first of all, let this
serue for the comfort of
their soules who loue
*Quietnesse, and studie to be
quiet:*

Applica-
tion.

1. For the
comfort of
quiet per-
sons.

Matt. 5. 9.

Psal. 120. 7.

Rom. 16. 20.

Galat. 5. 19.

quiet : Blessed are the peace-makers , for they shall be called the children of God, Matt. 5. 9. Canst thou in sinceritie take vp Davids motto , I am for peace ? Doth thine heart long after quietnesse ? Doest thou endeavour quietly to behaue thy selfe ? Doest thou seeke quietnesse, and ensue it ? Loethen, to the comfort of thine owne soule, an euident testimonie that thou art the childe of God : for God is a God of peace ; and the more men are addicted vnto Quietnesse , the neerer they come vnto the image of God. Vnquietnesse sauoureth of the Flesh, but peace and

and quietnesse are the
fruits of the spirit, and sa-
uour of the wisdom of the
spirit, Rom. 8. 6. Art thou
quiet, and doest ende-
uour as much as in thee
lieth to liue a quiet life?
Thou shewest hereby the
fruits of religion, that
thou art not an vnprofi-
table hearer of the word
of God: for where religi-
on doth rule the heart,
there peace and quiet-
nesse doe beare sway.
Thus was it prophecied
of the faithfull vnder the
Kingdome of Christ:
They shall breake their
swords into plow-shares, and
their speares into pruning-
hookes, Isay 2. 4. And
again, that in those dayes
men

Ibid. vers. 23.
Rom. 8. 6.

Isay 2. 4.

Zach 9. 10.

men shall speake peace one to another, Zach. 9. 10.

Pro. 17. 14.

Doest thou studie to bee quiet? It is a signe that thou art wise, for The beginning of strife is as when one letteth out water, therefore leaue off contention before it bee medled with, Pro. 17. 14. And againe:

Pro 20. 3.

It is an honour for a man to cease from strife, but euery foole will be medling, Pro. 20. 3. Art thou peaceable

Psal. 122. 6.

*and of a quiet disposition? That is the way to thriue well: They shall prosper that loue peace, Psal. 122. 6. Thus where**Quietnesse is, there God is; where God is, there Religion is; where true Religion is, there is the best wisdom;*

wisdome ; where wisdom
is, there is prosperitie :
Therefore happy are they
who are quiet ; and let
every one who loveth
God or goodnesse, wisdom
or warinesse, health or hap-
pinesse, studie to be quiet.

But woe vnto thee who
art of an vnquiet spirit :
it is an euident signe that
thou art full of wicked-
nesse, and farre from blef-
sednesse : for vnto whom
is it that the Prophet Esay
threatneth this disease of
vnquietnesse ? Is it not to
wicked persons ? *There is
no peace saith the Lord to
the wicked, Isay 48. 22.* and
in another place the same
Prophet saith, *The wicked
are like the troubled Sea
when*

2. For the
terror of
vnquiet
persons.

Isay 48. 22.

Isay 57. 30.

*Muscul. in
Isay 57.*

Iam. 1. 16.

Pio. 19. 11.

when it cannot rest, but the waters thereof cast up mire and dirt. As the Sea is euer ebbing and flowing, foaming and fuming, so is a wicked man of a turbulent nature and disposition, neither actively nor passively peaceable, neither a peace-maker, nor a peace-taker. Art thou an vnquiet person? It is an apparant signe that thou art a stranger to Religion; for if any man would seeme to be religious, and refraineth not his tongue (and so likewise all other instruments of vnquietnesse) his religion is vaine, *Iam. 1. 26.* It is a signe that thou art full of sinne, for *A furious man aboundeth*

aboundeth with transgressions, Pro. 29. 22. Being of such an vnquiet nature, thou canst looke for no fauour at the hands of God, for *They who are of a froward heart, are abomination to the Lord, Pro. 11. 20.* Thou art a very foole, for *He that is soone angry, dealeth foolishly, Pro. 14. 17.* And *He who is of an hastie spirit, exalteth follie, Pro. 14. 29.* There is no hope of thrift for thee, for *Hee who hath a froward heart, findeth no good, Pro. 17. 20.* Vnquietnesse will bring a man to pouertie, and cloath him with rags, Pro. 23. 21. Thou art in the high way to trouble and miserie, for

Pro. 11. 20.

Pro. 14. 17.

Pro. 14. 29.

Pro. 17. 20.

Pro. 23. 21.

A

Pro. 19. 19.

A man of great wrath shall suffer punishment : though he be deliuered, yet hee will fall into trouble againe, Pro. 19. 19. Now then consider this with thy selfe, thou vnquiet man or woman, what a wretched case art thou in ? Into what a gulfe of woes doest thou plunge thy selfe ? Thou dishonourest God, thou offendest thy neighbour, thou disquietest thy selfe, thou disclaimest religion, thou disgracest thy profession, thou impairest thine owne health, thou impeachest thy good name, thy neighbour is the worse for thee, good men are sorry for thee, euill men take

take example by thee, the
 Angels note thee, the
 Deuils laugh at thee. O
 what a shame is this vnto
 thee? what madnesse or
 phrensie doth possesse
 thee? Didst thou ever
 learne this in the schoole
 of Christ? Doest thou
 obserue this in the pra-
 ctise of the faithfull? O
 no, thou hast it euen of
 thy father the Deuill; he
 oweth a spight vnto thee,
 and by this meanes hee
 doth execute it on thee:
 Thine vnquietnesse is
earthly, sensuall and devil-
lish; the beginning of it is
 perillous, the processe of
 it grieuous, the end of it
 (vnlesse the sooner it
 haue an end) will end in
 bitter-

Iam. 1. 20.

Pro. 17. 34.

Pro. 22. 5.

2. Sam. 2. 36.

Psal. 130. 5.

3. For a direction to quietnesse.

bitternesse: Therefore if thou hast in thee any feare of God, any shadow of religion, any sparke of grace, any dramme of conscience, any regard vnto thy good name, any respect vnto thine owne soule, soiourne no longer in *Mesech*, abide no longer in the tents of *Kedar*, but *studie to be quiet*.

Lastly, seeing that *Quietnesse* is so commodious, and *Vnquietnesse* so dangerous, let euery good Christian loue and labour for a quiet conuersation: and let euery one that shall reade this small Treatise, in the name of Almighty God, applie himselfe carefully to

to this practise of *Quietnesse*: Enter into thy closet, commune with thine owne heart, examine thine owne selfe, call thy selfe after this manner to account: *How doe I feele my selfe affected towards quietnesse? How doe I studie to be quiet? Have I neuer beene vnquiet? Have I neuer beene too teastie and prone to wrath? Have I not beene too suspicious? Have I not beene too litigious? Have I not beene too enuious? Have I not beene too contentious?* If thou findest that in any of these at any time thou hast ouer-shot thy selfe, (as who sometimes doth not slip ouer shooes?) then

F lament

lament for thy former vnquietnesse, and after this or the like manner lay it to thine heart : *Ah Lord God, how micked haue I beene? what a vile wretch am I, thus to give way to Satrans suggestions, and mine owne vnruly passions? Now Lord giue mee more wisdom to looke vnto my wayes, more grace to haue thy feare before mine eyes, more zeale in mine affecti- ons, more power to with- stand temptations, more pa- tience in time of prouocati- ons. And let euery one take notice of his owne infirmities, whether he be by nature more passio- nate then is fit, whether he be teastie and chole- ricke,*

ricke, whether hee bee prone to suspicion or forwardnesse in any course: and as he seeth his owne weaknesse, so let him vse the more diligence in auoiding the occasions which might distemper him, and vsing the best remedies which may reforme him: of which remedies and helpes to further vs in the practise of *Quietnesse*, more shall be spoken in its proper place. In the meane time we will take notice of the parts of this externall *Quietnesse*, and the seuerall classes thereof, for our better direction in our daily practise of it.

CHAP. IX.

*Oeconomicall Quietnesse :
and first of that which is
betwixt husband and
wife.*

The parts
of out-
ward qui-
etnesse.

EXternall Quietnesse, or
that Quietnesse which
we ought to haue one
with another, may be re-
duced for methods sake
into a twofold ranke:

1. *Oeconomicall Quiet-
nesse.*

2. *Politicall Quietnesse.*

Oecono-
micall qui-
etnesse.

Oeconomicall Quietnesse
is that *domesticall Quiet-
nesse* or household quiet-
nesse which is to bee ob-
serued in the priuate fa-
milie betweene the *Huf-
band* and the *Wife*, the *Pa-
rent*

rent and the Childe, the Master and the Servant.

Politically Quietnesse is that civill quietnesse which is to be obserued in the Common-wealth, betweene Neighbour and Neighbour, Superiour and Inferiour.

Politically quietnesse.

First wee will take a view of the former kinde of Quietnesse, that Quietnesse which is domestically, which kinde of Quietnesse is so necessary to euery house, that it is as it were the foundation of an house : Through wisdom an house is builded, and with understanding it is established, Pro. 24. 3. It is a signe of a Christian familie, if the sonne of peace

Household quietnesse.

Pro. 24. 3.

Luke 10. 6.

Matt. 12. 25.

Betweene
Husband
and Wife.

1. Cor. 7. 3.

be there, and peace rest in it,
Luke 10. 6. and where
Quietnesse is wanting,
 there is an euident token
 of an house or familie
 nigh vnto desolation, for
*An house diuided against it
 selfe cannot stand, Mat. 12.
 25.* Therefore *Houſhold
 Quietnesse* is much to bee
 respected, and much to
 be desired.

In the *Houſhold*, the
Husband and the *Wife*
 doe beare the greatest
 sway, and therefore it is
 most meet and expedient
 for them to cherish and
 to maintaine quietnesse.
 They must giue one to
 another *due beneuolence*,
1. Cor. 7. 3. This they can-
 not doe, vnlesse they
 studie

Studie to be quiet. They must maintaine *mutuall love and vnitie*, Eph. 5. 28.

Eph. 5. 28.

This they cannot doe, vnlesse they studie to bee quiet. They must *submit themselves one to another in the feare of God*, Eph. 5.

Eph. 5. 21.

21. This they cannot doe, vnlesse they studie to be quiet. They must *reioice together*, Pro. 5. 18.

Pro. 5. 18.

This they cannot doe, vnlesse they studie to bee quiet. They must *bear one with another*, Galat. 6.

Galat. 6. 2.

2. This they cannot doe, vnlesse they studie to bee quiet. They must *not be bitter one to another*, Coloss. 3. 16. This they cannot chuse but be, vnlesse they studie to bee quiet.

Coloss. 3. 16.

F 4 Their

Matt. 19 6.

Eph. 5. 29.

Their neere coniunction may teach them quietnesse : *They two are one flesh, Matt. 19 6.* Now it is vnnaturall for one and the same flesh to be out of quiet with it selfe. *No man ever yet hated his owne flesh, but nourished it, and cherished it, Ephes. 5. 29.* The manner of their coniunction may teach them *Quietnesse* ; for *Marriage* is or should bee *Merry Age*, it being a compound of two loues, wherein vnlesse there bee a ioyning of hearts as well as there is a knitting of hands, there can be no vnitie, but *Man* and *Wife* prouelike two poisons in one stomacke, the one will

will euer be sicke of the other. Againe, the end of *Marriage* will put married couples in mind of *Quietnesse* : Marriage was ordained for the mutuall helpe and comfort of each other, *Gen.2. 18.* Now vnlesse they both studie to be quiet, they proue hinderers in stead of helpers, and like vnto *Iobs* friends, *miserable comforters*. Discord betweene married parties is a disorder passing all other disorders, a plague of all plagues, a miserie aboue all other miseries.

A man were better to dwell in the corner of an house top, better to abide vnder a continuall dropping, better to

F 5 dwell

Genes.2.18.

Iob.16.2.

Pro.25.24.

Pro.19.13.

Pro. 31. 19.

Ioh. 3. 7. 8.

Psal. 133. 1.

Syracyd. c. 35.

*dwell in the wildernesse, then
 with an vnquiet wife, yea,
 or with an vnquiet hus-
 hand. Quietnesse in the
 married estate turneth
 water into wine, but vnqui-
 etnesse turneth winte into
 water. Behold how good
 and how pleasant a thing it
 is (saith Dauid) for bre-
 thren to dwell together in
 vnitie. If it be so good, so
 comely, so pleasant a
 thing for Brethren to
 dwell together in vnitie,
 much more comely and
 pleasant a thing is it, for
 Husband & Wife to dwell
 together in vnitie. Three
 things (saith the sonne of
 Sirach) doe reioice me, and
 they are beautifull before
 God and man, Vnitie of Bre-
 thren,*

thren, Love of Neighbours,
and when Husband and
Wife agree well together.

By how much the
more wofull and lamen-
table is the estate of ma-
ny in these our vnquiet
times, who live so vnquiet
in Marriage estate? Bles-
sed be God, I cannot de-
scribe it by any feeling ex-
perience of mine owne,
for *My Beloued is mine,*
and I am hers : but I haue
often heard the com-
plaint of it in other hou-
ses, and hauing in my
place interposed my selfe
to compose such dome-
sticall variance, vpon the
intreatie of others, I finde
that it were better to meet
with a Beare robbed of her
whelpes,

Vnquiet-
nesse be-
twene
married
parties.

Cant. 6.3.

Pro. 17.12.

whelpes, then with the furious discord of an angrie husband, or an vnquiet wife: There is no vnquietnesse like to this, no contention so difficult or hard to be appeased.

Where the
fault lieth.

Some impute the blame hereof most of all vnto the *woman*, as if she by reason of the weaknesse of her sex, (*Mulier, Mollis aer*) or the stoutnesse of her stomacke, (*Fœmina, Ferens minus*) were most prone to set forward *vnquietnesse*. But I cannot acquit the *Man*, or exempt him wholly from the fault hereof: for *Maritus, malè irritatus*, a prouoked husband, *Vir, va ira*, woe to the
wrath

wrath of such a man, and therefore *hic & hac Homo*, both the *Man* and the *Woman* may be *âua* together guiltie of this crime, and culpable of the cause of this vnquietnes.

The *Wife* may then iustly beare the blame, when she is guilty of any of these vnquiet shrewish qualities; either *Proud* like *Iezabel*, or *pruoking* like *Miriam*, or *prying* like *Dalilah*, or *sullen* like *Vashtai*, or *imperious* like *Attaliab*, or *scoffing* like *Michol*, or *scornefull* like *Hagar*, or *scolding* like *Zipporah*, or *taunting* like *Penninah*, or *lying* like *Zaphira*, or *lustfull* like *Rahel*, or *spitefull* like *Herodias*

When the fault is in the *Wife*.

2 King: 2. 30.

Num: 12. 2. 3.

Judg. 16. 16.

Hest. 1. 10.

2 King 11. 14.

2 Sam. 6. 23.

Genes. 16. 4.

Exod. 4. 25.

1 Sam. 1. 6.

Ag. 5. 9.

Genes. 30. 1.

Math. 14. 8.

Philip: 4. 2.

Gen: 26. 33.

Iob: 1. 9.

Gen: 29. 7.

Iudg: 19. 2.

1 King: 14. 4

Gen: 19. 26.

Iudg: 14. 10.

dias, or wilfull like *Eno-*
dias, or disdainefull like *E-*
sanes wiues, or tempting
 like *Iobs* wife, or wanton
 like *Potiphars* wife, or
 wandring like the *Leuits*
 wife, or subtil like *Iero-*
boams wife, or auerse like
Lets wife, or inconstant
 like *Sampsons* wife. Twen-
 tie sorts of shrewish pro-
 perties which make the
 wife vnquiet; an hard
 matter it is to finde a wife
 not attainted with some
 of these, harder to en-
 dure any of these, but he
 who matcheth with one
 that hath all of these, or
 the most part of these
 shrewish qualities he may
 as well looke to be quiet
 in hell as in such an hel-
 list

lish match.

The Husband may then iustly beare the blame and be taxed for vnquietnesse, when he is attainted with any of these vnquiet qualities, when he is either too *uxorious* as *Shechem*, or too *abstemious* as *Onan*, or too *curious* as the *Shunamite*, or too *carelesse* as *Esau*, or too *rash* as *Iephtha*, or too *facill* as *Ahab*, or too *indulgent* as the *Leuite* of *Ephraim*, or too *inconstant* as *Ammon*, or too *foolish* as *Nabal*, or too *furious* as *Lamech*, or too *obsequious* as *Herod*, or too *sullen* as *Caine*, or too *proud* as *Haman*, or *iealous* as *Ishboeth*, or *adulterous* as *Reuben*

When the fault is in the Husband.

Gen: 24. 8.

Gen: 38. 9.

2 King: 4. 32.

Gen. 29. 32.

Iudg: 11. 29.

1 King: 21.

Iudg: 19. 3.

2 Sam: 13. 19.

1 Sam: 25. 25.

Gen: 14. 23

Math: 14. 9.

Gen: 4. 6.

Hest. 5. 12.

2 Sam: 3. 7.

Genes. 35. 22.

Luke 15. 13.

Gen. 31. 41.

Gen. 16. 12.

2 Sam. 17. 23.

Hest. 1. 16. 17.

Remedies
against
matrimo-
niall vn-
quietnes.

Reuben, or an *unthrift* as
the *Prodigall*, or couetous
as *Laban*, or troublesome as
Ismael, or malecontent as
Achitophel, or imperious as
Memucan. Hee is a rare
Husband, a Phenix, that
hath none of these vn-
quiet properties ; hee is
accessarie to his own vn-
quietnesse which hath a-
ny of them ; he that hath
them all, is an incarnate
Deuill.

Now that both the
Husband and the *Wife*
may the better preuent
these maladies, and liue
quietly and peaceably
each with the other, I
will propose certaine ca-
ueats for quietnesse, as
well to the one as to the
other.

And

How the
wife may
worke
Quietnes.

And first for the *Wife*
(because she, according
to the common voice is
first in the transgression)
if she would studie to bee
Quiet, let her put in pra-
ctise these directions:
1. Let her haue a reuerent
awe and respect of her
Husband, let the wife see
that shee reuerence her
husband, Ephes. 5. 33. let
her consider that her hus-
band is the waile of her
eyes, and should be dearer
vnto her then all earthly
things. 2. Let her bee
carefull to giue vnto her
Husband, sober, quiet,
and courteous speecch:
Sara called her Husband
Lord, 1 Pet. 3. 6. and plea-
sing words (as *Salomon*
doth

Eph. 5. 33.

Gen. 20. 16.

1 Sam. 1. 8.

1 Pet. 3. 6.
Pro. 16. 24.

Col. 3. 18.

Eph. 5. 24.

Heb 13. 4.

Pro. 31. 12.

Vers. 27.

doth obserue) are as an
 hony combe, sweete to the
 soule, and heath vnto the
 bones, Pro. 16. 24. 3. Let
 her shew her obedience
 vnto her Husband in all
 her actions, *Wines* submit
 your selues to your Hus-
 bands as it is comely, in the
 Lord, Coloss. 3. 18. And
 againe, as the Church is
 in subiection to Christ, so let
 the wines be subiect to their
 husbands, Ephes. 5. 24.
 4. Let her be faithfull vn-
 to her Husband, and keepe
 the marriage bed vndefiled.
 5. Let her seeke to doe her
 Husband good and not euill
 all the daies of her life, let
 her looke well to the waies of
 her household, and not eate
 the bread of idlenesse, Pro.

31.27. 6. Let her bee carefull to auoide all occasions of offence, *doe all things without murmuring, abstaine from the very appearance of euill.*

Philip. 2. 14.
1 Theſ 5.22.

Obiecti-
ons and
excuses
answered.

Luk. 18. 18.
21.

But here methinks I here the discontented Wife replying like that forward professor in the Gospell, *all these things haue I kept from my youth vp, euen from the first day of my marriage vntill this present time, haue I vsed all the best meanes I could to please mine Husband, and yet I cannot liue a quiet life; Alas poore Soule; hard is thine hap, thy case to bee deplored: But take heed, that thou do not deceiue thy*

Jerem. 10. 19.

Pro. 19. 11.

thy selfe: It may be there was somewhat yet lacking, and thou hast little cause thus to iustifie thy selfe; O no! *Thine Husband* (thou saist) is most vnkinde, so teasty, and so furious that nothing can please him; Be it so; yet he is thine husband, thou must here sit downe content, and resolute with *Jeremie*, *This is my crosse and I will beare it*: put on patience, and then it will be easie to swallow vp all such infirmities. O but, there be many occasions offered to prouoke vnquietnesse! What then? These are but trialls to prooue good wiues; *it is an honourable thing to passe by*

by infirmities, and lowe co-
uereth a multitude of offen-
ces. *Alphonfus of Aragon*
was wont to say, where
the Husband is deafe, and
the Wife blinde, there mar-
riage is quiet and free from
dissention. The Woman
who would liue quietly
with an vnquiet Husband,
must bee many times
blinde, and not seeme to
see what she doth see, she
must be sometimes deafe,
and not seeme to heare
what she doth heare. The
wifes quietnesse doth
much depend vpon her
owne discretion; every
wise woman buildeth her
house, but the foolish woman
plucketh it downe with her
owne hands, Pro. 14. 1. And
again,

Pro. 10. 12.

Eras. Apo.

Pro. 14. 1.

PRO. II. 16.

again, a gracious woman
retaineth honor, PRO. II. 16.

It is a notable meanes also for the wiues quietnes, when they shall apply themselves to the inclination, nature, and manners of their Husbands, so long as the same importeth not wickednesse. For as the looking glasse howsoeuer faire & beautifully adorned, is nothing worth, if it shew that countenance sadde which is pleasant, or the same pleasant which is sad: So that woman deserueth no commendation, who (as it were, contrarying her Husband) when he is merry sheweth her selfe sad, or in his sadnesse

sadnes vttereth her owne
mirth, *Men* (saith *Socra-*
tes) *should obey the Lawes*
of their Cities, and Women
the manners of their Hus-
bands.

Socrates.

Now whiles wee teach
the *Wife* quietnesse, the
Husband happily may
thinke that hee hath no
need of such instruction;
but let him not deceiue
himselſe; for though he
be the Head, yet he may
not tyrannize ouer his
Mate, nor disquiet her,
if he loue his owne quiet-
nesse. Nay his very crea-
tion doth shew that in the
Head is placed reason,
wisedome, iudgement,
and all other gifts which
tend to the quiet order
and

How the
Husband
may work
Quiernes.

Eph. 5. 33.

Gen. 20. 16.

Eph. 5. 28.

and gouernment of the body. Therefore thou *Husband* if thou wouldst haue *Quietnesse*, learne thy dutie. 1. Loue thy wife feruently, *let every man loue his wife euen as himselfe*, Ephes. 5. 33. 2. Shew thy loue vnto her effectually, both by protecting her from danger, *for thou art the couering of her eyes among all that are with thee*, Gen. 20. 16. as also by cherishing her and maintaining her estate, *for so ought men to cherish their wives as their owne bodies*, Eph. 5. 28. 3. Highly esteeme of her because shee is thy wife, *gine honour to the woman as to the weaker vessel*,

sell, 1. Pet. 3. 7. Make account of her as of thy companion and yoake-fellow, beare with her infirmities, bee content when it is for thy good, to be ruled by her admonitions. 4. Auoid all occasions which may breed vnquietnesse. *Husbands loue your wines, and be not bitter vnto them, Coloss. 3. 16.* Not bitter in words, for *There is that speaketh words like the pricking of a sword, Pro. 12. 18.* Not bitter in gesture, for *Him that hath a proud looke and a loftie heart, who can suffer?* Not bitter in deeds: *Let no man trespassse against the wife of his youth, Malach. 2. 15.* Therefore the
G Apostle

Coloss. 3. 16.

Pro. 12. 18.

Psal. 101. 5.

Malach. 2. 15.

1. Pet. 3. 7.

Aristotel.
Ethic. 8.Obiecti-
ons and
excuses of
Husbands
answered.

Apostle Peter requireth husbands to dwell with their wives as men of knowledge, 1. Pet. 3. 7. And the Prince of the Heathen Philosophers doth commend the same lesson vnto vs : The master of a Familie (saith he) doth after a sort exercise a power Tyrannicall ouer his seruants, a power Regall ouer his children, but in respect of his wife, hee exerciseth a power Aristocraticall, not after his owne will, but agreeable to the honour and dignitie of the married estate.

And here me thinks I heare the dismall moane and dolefull lamentation of many a wofull Husband,

band, vexed, plagued
and tormented with an
vnquiet wife. *Cursed* (saith
he) *be the time that euer I*
met with mine vnquiet
mate, let the day perish
wherein I was married, let
it not be ioyned to the daies
of the yeere, let it not come
into the number of the mo-
neths; for there is no man
plagued with such a wife:
she is a very Aleto, a Me-
gara, a Xantippe, yea worse
then a quotidian feauer.
Poore man, though I
feelee not thy maladie, yet
I pittie thy case: but now
there is no remedie; thou
hast made this thy choice
for better for worse: if she
fall out worse then thou
didst expect, blame thine

Iob 3.1.2.3.

Pro. 19. 31.

1. Cor. 13.

1. Pet. 3. 7.

owne choice. But tell me, in good sooth, what is it which thou doest so much dislike in thy wife? Are they infirmities of nature, as frowardnesse, fullennesse, suspiciousnesse, teastinesse, austeritie in behauour, want of complementall kindnes, and such like? *It is the glorie of a man to passe by an infirmitie, Pro. 19. 31. and Lone suffereth all things, 1. Cor. 13. Husbands must beare with their wines, as with the weaker vessels. Women are like crystall glasses, brittle, but profitable: as therefore a man is more carefull of the not breaking of such a glasse, then of a tinnen*
or

or earthen vessel; so the *Husband* should haue more regard of the frailtie of his wife, then of the frailties of others; and should consider that hee himselfe is not without infirmities.

Yea but (will the perplexed *Husband* say) my wiues insolent conditions are not infirmities, but habituall maladies; they are rooted in her, they doe exceed, and who can endure them? But consider with thy selfe (O man) whether thine owne indiscretion and lewd conuersation haue not giuen iust occasion. There be *Husbands* in the world that forget

the bond of Marriage,
and impart that loue
which is due to their
owne wife, vnto other
mens wiues. There bee
some prodigals, great
spenders, idle and slacke
in their businesse, where-
by their wiues and chil-
dren languish in pouertie.
There bee others, who
haunting Tauernes, Ale-
houses, and lewd com-
pany, consume that
which should maintaine
the family, and comming
home drunke, beat and
vex their wiues. There be
others, who by high and
bitter speeches, threat-
ning lookes, and vnkinde
actions, prouoke their
wiues, and stirre vp such
strife

strife and debate, as doe
conuert the felicitie of
marriage into an hell.
Now if thou be attainted
with any of these euill
properties, thou deser-
uest no lesse then such
bitter sawce (howsoeuer
it bee an euill peece of
cookerie in thy wife) to
thy distastfull courses.

But thou wilt say, that
thou art no such manner
of man, thy carriage of
thy selfe is without ex-
ception, thou giuest no
iust occasion of offence
vnto thy wife, and yet she
will neuer bee quiet. It
may be there is offence
taken where it is not gi-
uen, and all should bee
well vpon the remoueall

Gen. 36. 4. 5. 6.

of that offence: therefore if thou wouldest bee thought a good husband, seeke diligently to remoue the stone whereat thy wife stumbleth, and taketh occasion of griefe. Thus did *Abraham* when *Sara* was out of quiet because of *Hagar*, and obiected vnto him (though vniustly) that he was the cause why her seruant contemned her. *Abraham* bearing with his wife, remoued the cause of the contention, in suffering her to turne *Hagar* out of doores. So must thou doe if thou loue thine owne quietnesse: as also what thou seest amisse in thy

thy wife, thou must either winke at it, as if thou sawest it not, or reprove her with meeknesse.

But what (wilt thou say) may I not chide my wife? may I not tell her of her infirmities? may I not reprove her when she doth amisse? Reproue her thou maist, chide her thou maist not, vnlesse the offence bee against God, and so doe iustly require a more sharpe reproofe. If *Rachel* require that of *Iacob* which is onely in the power of God, *Giue mee children, or else I die*, *Iacob* may blame her impietic with some acrimonie, *Am I in Gods stead, who hath with-*
G 5 . holden

Gen. 30. 1, 2.

Job 29.10.

holden from thee the fruit of
the wombe ? If Iobs wife
tempt him to curse God,
Iob may checke her more
sharply, *Thou speakest like
a foolish woman.* But other-
wise in their owne causes
and quarrels the Husband
must reprove the Wife
gently and mildly, like
Helkana when his wife
Hanna mourned because
she had no children, and
her riual did insult over
her, hee mitigated her
griefe with these kinde
speeches : Why weepest
thou ? *Why is thy heart
griued ? Am not I better
unto thee then ten sonnes ?*
Againe, reproofe in such
a case must be giuen dis-
creetly, not vpon the sud-
den

2.Sam.1.7.8.

den rashly, not in open
presence before compa-
nie. Therefore *Cleobulus*
of *Lindie*, one of the Wise
men of *Greece*, among
other precepts to married
men, giueth these two
principally: 1. *Let not the*
Husband flatter the Wife
to her owne face. 2. *Let him*
not reprove her before
strangers. And *Marcus*
Aurelius hath a pretty
saying to this purpose:
A wise husband, and one
that would live in quiet with
his wife, must obserue those
three rules; Oftento admo-
nish, Seldome to reprove,
Neuer to smite.

Plutarch.
Apotheg.

Marcus
Aurelius.

But I cannot chuse
(will the impatient *Hus-*
band say) I must needs
speake,

speake, and if speeches will not serue, I must vse stroakes, I must trie what stripes will doe ; I will curry her coat, and tanne her hide, I will make her smart but I will make her quiet : Indeed that is the way to pull an old house (as wee say) about thine eares, the ready way to raise vp more and more the dust of vnquietnesse. Beleeue it, if gentlenesse will not preuaile to worke quietnesse, much lesse stripes. But may I not correct my wife? No, for she is thy mate, thou and thy wife are but one flesh. *No man will hate*, much lesse beat his owne flesh. It is an expresse prohibition,

Eph. 5. 29.

tion, *Mal. 2. 15.* Thou shalt not trespasse against the wife of thine youth. *Chrysostome* saith, It is the greatest reproach in the world for a man to beat his wife. And *Plutarch* in the life of *Cato* the Censor affirmeth, that Hee which smiteth his wife, doth all one as if he should lay violent hands upon the sacred images of the gods. I close vp this clause with the sentence of a latter Writer : The wines infirmities must either be taken away, or borne withall : Hee that can take them quite away, maketh the wife better and more commodious : he that can beare with them, maketh himselfe better and more

Malach. 2. 15.

Chrysost.

*Plutarch. in
vita Catonis*

Tassin.

Mutuell
duties be-
twene
husband
and wife
for the
studie of
quietnesse.

1. Cor. 7. 10.

1. Pet. 3. 7.

more vertuous.

Hitherto wee haue
seene the dutie of Man
and wife single by them-
selues, each in his place,
for the practise of Quiet-
nesse: Now it will not be
amisse to direct them
ioyntly both together
for their better preserua-
tion of Quietnesse. Their
mutuall duties to this
purpose are these: 1. Let
them liue together; *Let
not the wife separate her
selfe from her husband,*
1. Cor. 7. 10. *Let the hus-
band dwell with the wife,*
1. Pet. 3. 7. And there-
fore in the name of God
I dare pronounce, that
rash and perpetuall deser-
tions or parting one from
another

another in the married estate (a practise too common in these our times) is vnchristian: *Those whom God hath ioyned together, let no man put asunder.* I know that in these cases, discontented and disseuered couples will alleage that this they doe for quietnesse sake, which in their cohabitation or dwelling together is not to be hoped for, their natures being so contrary: But let me tell them that this is a meere illusion of *Sathan*, who transformeth himselfe into an *Angell of light*, and by propounding a shew of living in quiet, for the compassing hereof, induceth

Matt. 19. 5.

*August. in
Iob. tract. 9.*

Cantic. 2. 15.

ceth them to gaine-say Gods prohibition, and to make a most offensiue separation. To this purpose excellently speaketh the learned Father *Augustine*: *As coniunction commeth from God, so separation proceedeth from the Devil.* 2. Let them loue together. In the booke of the *Canticles*, each calleth the other *Loue*, and what a reflection there ought to bee betweene their loues, we haue already scene in their seuerall loues. Now this loue betweene them must bee stedfast, not variable; settled, not mutable; well grounded, not rashly conceiued; for such rash loue

loue resembbeth onely a
fire of straw, making a
blase for a while, but
soone out. 3. Let them
draw the yoke together:

*They are no more two, but
one.* Man and Wife are
partners, like two oares
in one boat, therefore they
must both share together,
and helpe together:
when the Husband is la-
borious, the Wife must
see that shee bee not rio-
tous; when the Wife is
thriftie, the Husband
must not be prodigall, for
the Husband which hath
such a Wife, casteth his
labours into a bottome-
lesse sacke; and the Wife
that is sped with such an
Husband, draweth a cart
heauy

Mark. 10. 3.

Eph. 4 31.

Galat. 6. 2.

heauy laden through a mirie way, without an horse. 4. Let them bee carefull to support one another : *Bee gentle and friendly, Eph 4 31. Beare one anothers burden, Galat. 6. 2.* Let the Husband thinke that he hath married a daughter of *Adam*, not free from infirmities. Likewise let the Woman thinke that shee hath not married an *Angell*, but a sonne of *Adam*, not without corruptions ; and so let them both resolve to beare that which cannot be auoided. Let not the body complaine of the head, though it ake or be out of temper ; nor the head of the body, albeit
it

it be crooked or mis-shapen. If the Husband bee giuen to brawling, or the Wife to chiding, let them both beware of giuing the occasion. He that would not heare the bell sound, must take heed how hee be medling with the rope. 5. Lastly, let them both see that they feare God, let them haue respect vn-to the word of God, for *this will keepe them both from the way of euill, and from froward things, Pro. 2.12.* This will be to the head an ornament of grace, and a crowne of glory to both their wayes.

Pro. 2.12.

Pro. 4.9.

CHAP.

CHAP. X.

Parentall, Filiall, and Fraternal Quietnesse.

Quietnesse
betweene
Parents
and their
children.

I Have beene the longer
in the discourse of quietnesse betweene the *Husband* and the *Wife*, because of all others married parties especially should practise quietnes, and their vnquietnesse carrieth with it the greatest blemish. I will be the briefer in handling the two other sorts of *Oeconomical Quietnesse*, viz: *The Quietnesse of the parent with the childe*, and the *Quietnesse betweene the Master and the Servant*. And first of the former
of

of these two, *Parentall and Filiall Quietnesse.*

This *Oeconomicall quietnesse* is a practise well befitting a Christian familie, and it is a gracious fruit of the word of grace, whose propertie (as is declared first of all by *Malachie*, and afterward confirmed by the *Angell* vnto *Zacharie*) is to turne the hearts of the fathers to the children, and the heart of the children to the fathers: the very proiect of an happy quietnesse. And surely I would to God there were not too needfull cause to enforce this exhortation of *Parentall and filiall Quietnesse*: for who seeth not what lamentable

The necessitie and excellencie of the practise of it.

Malach. 4. 6.

Luk. 1. 17.

Lament. 4. 4.

Matt. 10. 35.

mentable presidents of more then vnnaturall vnquietnesse are obuious in this kinde in many places ? Many parents are more *vnquiet* then the *Dragons*, and more *vnnaturall* then the *Ostriges*. And many a childe is of a gastrill kinde to disquiet his owne nest, and of a very viperous brood, as if the fell *Tigres* had giuen them sucke. In our times wee see that verified which our Sauour did foretell should befall the latter times : *The sonne at variance with the father, the father with the sonne, the daughter in law against the mother in law, and the mother in law against the daughter*

daughter in law. Therefore both parents and children had need to goe to schoole to studie to be quiet.

And first for Parents: *Quietnesse* is an excellent ornament to them; they of all others ought to be sober, graue, temperate, sound in the faith, in charitie, in patience, Tit. 2. 3. It is for their owne ease, for the good example of their children, and for the honour of themselves and their familie, to studie to bee quiet. Yea it is expresly inioyned to them: *Fathers prouoke not your children to wrath,* Ephes. 6. 4 And againe: *Fathers prouoke not your children*

How Parents should practise quietnesse.
Tit. 2. 3.

Eph. 6. 4.

Coloss. 3. 21.

Directions
to their
practise
hercof.

Eph. 6. 4.

Genes. 18. 19.
1. Chron 28. 9
Pro. 31. 1.

2. Tim. 1. 9.

Iob 28. 28.

Pro. 8. 13.

children to wrath, lest they
be discouraged, Coloss. 3. 21.

But what shall Parents
doe for the better perfor-
mance of this practise of
Quietnesse? (1.) They
must be carefull to giue
their children due instru-
ction; *Bring vp your chil-*
dren in the nourture and
admonition of the Lord, Eph.
6. 4. So did *Abraham,*
Dauid, and *Bathsheba*
bring vp their children:
And thus *Timothie* euen
in his childhood was in-
structed by his grandmo-
ther *Lois* and his mother
Eunice: for *The feare of*
the Lord is the beginning of
wisdome, Iob 28. 28. And
this is the onely meanes
to auoide euill, as *Pride, Ar-*
rogancie,

rogancie, and euery euill way, Pro. 8. 13. (2.) They must seeke to traine them vp in a lawfull calling, obseruing therein their naturall inclination; for euen a childe is knowne by his doings, whether his worke bee pure, and whether it bee right, Pro. 20. 11. (3) They must bee prouident to provide for them, for Fathers ought to lay vp for the children, 2 Cor. 12. 14. and He that prouideth not for his owne is worse then an Infidell, 1 Tim. 5. 8. (4) They must not bee too indulgent vnto them; for as the sonne of Sirach saith, If thou bring vp thy sonne deliously, he shal make thee afraid; if thou play with him,

H

Pro. 20. 11.

2 Cor. 12. 14.

1 Tim. 5. 8.

Syrac. 30. 8,
9, 10, 11.

1 Sam. 2. 33.

Pro. 29. 17.

Pro. 23. 13.

him, he shall bring thee to
 heauinesse; Laugh not with
 him, lest thou be sorry with
 him, and lest thou gnash thy
 teeth in the end. What was
 the cause of old *Ely*s dis-
 mall disquietnes, and of
 the insolent courses of his
 children? was it not his
 owne indulgencie and
 conniuencie, when hee
 should haue reprov'd &
 corrected them? There-
 fore *Salomon* saith, Cor-
 rect thy Sonne and hee will
 giue thee rest, and will giue
 pleasures to thy soule, Pro.
 29. 17. And againe, With-
 draw not correction from
 thy childe; If thou smite
 him with the rod hee shall
 not dye, Pro. 23. 13. Yet
 this correction must not
 be

be too seuerer, but done
with moderation; Fa-
thers must not prouoke their
children vnto wrath; they
must not discourage them.

Eph. 6. 3.

Coloss. 3. 28.

(5.) They must be excee-
ding warie in manifesting
their affection; for it is a
dangerous thing for Pa-
rents to shew more love
and affection to one
childe then to an other
(except vpon great and
iust occasion) as wee see
by the example of *Iacobs*
children, who because
their father seemed to
loue *Ioseph* their brother,
more then them, they
tooke occasion to hate
Ioseph, and to worke him
much vnquietnesse. Pa-
rents therefore to prevent

Gen. 37. 3.

the like inconueniences, are to vse equalitie among their children, so neere as may be, both in their ordinarie vsage of them, and in the distribution of their goods vnto them. For as all men naturally are inclined too much to the loue of worldly goods; so the vnequall sharing of the same doth oftentimes breed great brawles, and pernicious debate between brethren. (6) They must require no more of their children, then they are able to performe; for that is a great discouragement vnto the childe, when he seeth his Parents to grow too hard vpon him,

him, either in imposing
ouer-much labour, or ex-
acting more meanes of
him then hee is able to
performe. (7.) The Pa-
rent must labor to main-
taine peace, vnitie, and
concord betweene his
children. A notable pre-
sident to which purpose
wee haue in *Scilurus* an
heathen Parent, who ha-
uing many children, and
fearing lest some vnqui-
etnesse should grow be-
twene them, to the end
hee might the better per-
swade them to entertaine
a constant peace & con-
cord between themselves,
he tooke a sheafe of many
arrowes, and offered it to
each of his children one

*Plutarch.
Apoth.*

after an other, willing them to breake it: But they could not, so long as the arrowes were altogether in one bundle; at last pulling forth the arrowes one by one, it was an easie matter for them to breake them all, one after another. *Even thus* (said their Father) *it is with you; so long as you remaine united and love each other, no man can hurt or breake you; but if once yee bee dissennered one from another by strife or variance, every man may easily destroy you.* This dutie of Parents to keep their children in peace and loving concord, did the *Lacedemonians* well obserue; for when

*Plutarch.
in Lacon.
Apoth.*

when on a time two brethren fell at odds & contention one with another, they punished the *Father & Mother* of those vnquiet Brethren, because by good instruction they had not preuented, or at least-wise presently appeased the dissention of their children. (8.) *Parents* must be carefull to giue good examples of *Quietnes* vnto their children: *Let Parents* (saith an ancient Philosopher) *so order and gouerne themselves, that their children seeing the same as it were in a glasse, may bee restrained from dishonest speeches and wicked deeds. Let them doe as Guides that shew*

H 4

the

Idem de educatione puerorum.

the right way ouer fords
and riuers, by going be-
fore those whom they
lead, that their children
following their steps,
may conformance them-
selues vnto their vertues,
and so with them and by
them may learne *Qui-
etnesse*.

How chil-
dren must
practise
Quietnes.

Pro. 10. 1.

Pro. 17. 35.

If it be the dutie of the
Parent thus to liue quiet-
ly with his childe (as al-
ready hath beene specifi-
ed) then much more is it
the dutie of the *Childe* to
seeke, and to keep his *Pa-
rents* quietnesse. *A wise
sonne maketh a glad father,
but a foolish sonne is an hea-
uinesse to his mother, Pro.
10. 1. And againe, A foo-
lish sonne is a grieve vnto
his*

his father, and an heauines
vnto her that bare him, Pro.

17. 25. And therefore ex-
cellent is that saying of

S. Augustine, Take away
the beame from the Sunne,

and it will not shine; Take
away the springs from the

Riner, and it will dry vp;
Take away the bough from

the Tree, and it will wither:
So take away from children

their dutie to their Parents,
and they are no longer chil-

dren, but bastards, and com-
panions with those vnto

whom Christ said, Tee are
the children of the Denill.

As wee are to studie to be
quiet with all men, so e-

specially must we shew it
to our Parents, from

whom wee haue receiued
H 5 our

Augustin.

Ioh. 8. 44.

1 Tim. 5 4.

Platarch, in
Lycurg.Bodin, 1. lib.
de rep.

Exod. 21. 15.

Directions
to the pra-
ctise here-
of.

our being: We must first
*learne to shew kindnesse at
 home, and to requite our Pa-
 rents, for that is good and
 acceptable before G O D,*
 1 Tim. 5 4. He who is out
 of Quiet with his Pa-
 rents, is as the *Viper*, which
 eateth through his Dam,
 and as the *Rauen* which
 defileth his owne nest.
 The *Lacedemonian* law
 did disinherit vnquiet
 children. The law of
 Nations doth hold them
 infamous: And the law
 of God (that *Iudiciall law*
 given by God himselfe to
Moses) doth doome them
 vnto death.

Wherefore that *Chil-
 dren* may not become
 lyable to so foule a
 trans-

transgression, let them learne this friendly admonition. (1.) They must alwaies haue a reuerent respect and estimation of their *Parents*, whether they bee rich or poore, whether gentle or froward; *Honor thy father and thy mother, that it may be well with thee, and that thou maist live long vpon earth.* Respectfull children are sure of a blessing, but a contemptuous and vnquiet childe is neere to curling: *The eye that mocketh his father, and despiseth the instructions of his mother, the Ravens of the vallies shall picke it out, and the young Eagles shall eat it, Pro. 30.17.* (2.) They must

Exod. 20.13.
Eph. 6.5.

Pro. 30.17.

Coloss. 3. 20.

Eph. 6. 1.

Deut. 21. 18.
19. 20.

must be carefull to yeeld their due obedience, *Children obey your parents in all things, for this is acceptable unto the Lord, Coloss. 3. 20.* And that we may know aright wherein wee are to performe this obedience, the same Apostle speaketh thus in another place : *Children obey your parents in the Lord, for this is right.* The neglect of which obedience, as it is a great breach of *Quietnesse*, so it doth incur the penaltie of a grievous recompence. If any man (saith *Moses*) have a sonne that is stubborn and disobedient, which will not bearken to the voice of his father, and to

to the voice of his mother,
and they haue chastened
him, but he would not obey
them, then shall his father
and his mother take him,
and bring him out to the El-
ders of his Citie, and shall
say vnto them, This our
sonne is stubborne and diso-
bedient, and he will not obey
our admonition: Then the
men of that Citie shall stone
him with stones vnto death,
Dent. 21. 18. 19. 20.

3. They must seeke
to please their parents,
and beware of offending
them: Every one of you
shall stand in awe of his fa-
ther and mother, Leuit. 19.

Leuit. 19. 3.

3. As indeed whosoever
truly loueth father and
mother, feareth their dis-
pleasure;

pleasure; and on the contrary, he who hath no regard how he doth behaue himselfe vnto his *Parents*, cannot chuse but procure their displeasure.

4. They must be careful to helpe their parents, to relecue their wants, and to comfort them in their aduersitie. It is the counsell of the *Apostle*, that *Children and Nephewes should recompence the kindnesse of their kindred*, 1. *Tim.* 5. 4. Then much more ought they to helpe their parents, and to succour them in their necessities. Neither shall they hereby performe any more then the paiment of part
of

1. *Tim.* 5. 4.

of their debts, whereunto they are bound in consideration of the benefits which they themselves haue receiued from their parents.

5. They must be content with patience to beare with the infirmities of their parents. What though thy parents bee rigorous? what though they bee froward? what though they bee teastie, fullen, wilfull, spightfull, or any wayes prone either to prouoke or to bee prouoked vnto wrath? yet wee must remember that they are our parents, and what will not good children take with patience at their parents hands?

Syrac. 3 9. 10.
13 14 15.

hands ? I conclude this clause with the saying of the sonne of Syrach : Honour thy father and thy mother, in deed, and in word, and in all patience, that thou maist haue Gods blessing, and that his blessing may abide with thee in the end: For the blessing of the father establiseth the houses of the children, and the mothers curse rooteth out the foundations. Helpe thy father in his age, and griue him not so long as he liueth. If his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength: For the good intreatie of the father shall not be forgotten, and for thy mothers offence thou

thou shalt be recompenced
with good, and it shall bee
founded for thee in righte-
ousnesse.

Fraternall
quietnesse.

Whiles wee are in this
discourse of *Domesticall*
Quietnesse betweene the
Parent and the *Childe*, it
will not seeme imperti-
nent to this place, if wee
take a view of *Fraternall*
Quietnesse, that *Quietnesse*
which is, or ought to bee
betweene *Brethren* and
Brethren, betweene *Sisters*
and *Sisters*, or betweene
Brethren and their *Sisters*.
A qualitie, where it is, so
commendable, that *Da-
uid* doth with admiration
extoll the same: *Behold*
how good and how pleasant
a thing it is, Brethren to
dwell

PSAL. 133. 1.

Rom. 12. 10.

2. Pet. 1. 7.

Plutarch.

dwell together in unitie, Psal. 133. 1. It is not only good, but also pleasant, if for Brethren in profession, much more for Brethren both by nature and profession, to be affectioned to love one another with brotherly love, and to entertaine one another with brotherly kindnesse. But vnquietnes betweene brethren is a thing most vnseemely, most barbarous, and prodigious. All enmitie (saith a wise Hea-then) breedeth within our selues a thousand tormenting passions, but especially the enmitie betweene Brother and Brother, for this is meere vnnaturall. When Socrates saw Cherephon

rephon and Charecrates,
two brethren, iarring and
warring each with other,
he said vnto them, Ye doe
now as if the hands which
were created to helpe one
the other, should hinder
and hurt each the other, or
as if the feet which were
framed to beare one ano-
thers burden, should sup-
plant one the other, or as if
the eares, which are coad-
iutors of mutuall good,
should wax deafe to beare
good one for the other, or
as if the eyes, which are
fellow-spies for the good
each of other, should looke
a-squint at the good one of
the other. You will grant
it to bee very vnnaturall
either for the hands, or the

Xenophon.
lib. 2. de
dict. et fact.
Socr.

the feet, or the eyes, or the eares, one to striue against the other : much more vnnaturall & monstrous will the strife be betweene *Brethren*, because the aid which the one of them may and should giue vn-to the other, doth farre exceed the cooperation of the *hands*, the suppor-tance of the *feet*, the co-audience of the *eares*, or prouidence of the *eyes*. As *Nature* doth abhorre vnquietnesse among *Brethren*, so likewise is it detestable in the sight of God. For three transgressions of *Edome* and for foure (saith the Lord) I will not turne vnto it, because he did pursue his brother with the sword,

Amos I. II.

(word, Amos 1.11. And where Salomon speaketh of those things which the Lord doth especially hate, hee maketh this the vpsshot of all the rest: The man that raiseth vp contentions among brethren, Pro. 16.19. Of all the vials of the wrath of God powred downe vpon sinners, this is one of the foremost, when a man (according to the phrase of the Prophet Isaiab) is fed with his owne flesh, and made drunke with his owne blaud: that is, as a reuerend pillar of our Church doth worthily expound it, when a man taketh pleasure in the ouerthrow of his owne kindred, and seeketh the extir-

Pro. 16.19.

Isaiab.

B King vp-
on Jonah,
Left. 15.

Pro. 18. 19.

Genes. 4. 8.

extirpation and destruction of his owne seed. As there is no vnitie to the vnitie of louing brethren, so there is no enmitie like to the enmitie of brethren. *A brother offended is harder to be wonne then a strong Citie, and their contentions are like the barres of a Castle, Pro. 18. 19.* The meaning is, that the angers of brethren, one of them towards another, are so sharpe and vehement, that they can no more easily be subdued, then the strong defended Townes can be conquered, nor more easily broken then strong iron barres. The implacable hatred of *Cain* against *Abel*,

Genes. 27. 41.

Abel, of Esau against Iacob, of Atrous against Thyestes, of Eteocles against Polynices, of Romulus against Remus, of Bassianus against Geta, together with the late more then Tragicall examples of brotherly dissensions in the Kingdome of Argiers, Tunes and Barbarie, are they not as Trumpets to sound out the truth hereof? Woe vnto that house, where they of one house are divided, and where a mans enemies are they of his owne house. Wherefore as my desire is to perswade quietnesse among all sorts of people, so especially among brethren. And where there

Matt 10. 36.

there is this vnnaturall
variance and dissention,
let mee intreat them to
consider with themselves
how vnseemely in nature,
how offensive to God,
how iniurious to their
owne soules, how vnbe-
fitting Christians, yea
reasonable creatures, this
their contention is. Let
mee presse *Abrahams* ar-
gument vnto them : *Let*
there be no strife, I pray
thee, betweene thee and me,
and mine and thine, for wee
are brethren. The name
of *brethren*, the remem-
brance of affinitie, should
be a sufficient motiue to
stop all controuersie, and
to pacifie all enmitie. Let
brethren and kindred
hold

Genes. 13. 18.

hold together not like
Simeon and Lenie, brethren
in euill, but like *Dauid and*
Jonathan to preserue one
 another from euill. Let
 them beare and forbear
 one with another, let
 them bee of one minde,
 & liue in peacetogether.
 In a word, let both bre-
 thren and sisters to this
 purpose follow that
 counsell which mellifu-
 ous *Bernard* giues to a
 sister: *My louing Sister*
beare what I speake vnto
thee, if in any thing thou
 hast griued thy sister, or
 caused her to be sorrowfull,
 satisfie her; if thou hast sin-
 ned against thy sister, repent
 before her; if thou hast
 scandalized her, aske her
 I for-

Gen 49. 5.
 1 Sam 18. 1.

Bernard.

forginenesse ; go on with
 speede to reconcilement,
 sleepe not untill thou hast
 made satisfaction, rest not
 till thou returne in peace,
 vse all meanes possible to
 procure Quietnesse.

CHAP. XI.

*Quietnesse betweene the
 master and the servant.*

Household
 Quietnes
 betweene
 Masters &
 Seruants.

THere is yet one ca-
 ueat more to bee gi-
 uen as concerning dome-
 sticall Quietnesse, and that
 is for the concord and a-
 greement between Ma-
 sters and seruants, between
 Householders and their Fa-
 milies, how there may bee
 mu-

mutuall *Quietnesse*. For
betweene these, many
times there happeneth
much vnquietnesse, and
in many households are
heard frequent com-
plaints, sometimes of the
Master against the *Ser-
uant*, sometimes of the
Servant against the *Ma-
ster*, sometimes of the
Maide against the *Mi-
stres*, and sometimes of
the *Mistres* against the
Maide. Therefore it is
fit that these also in their
seuerall places, should
haue their directions for
the practise of *Quiet-
nesse*.

And first I will begin
with the *Master* of the
Familie (let *Mistresses*

I 2 read

Duties of
Masters &
Mistresses
for *Quiet-
nesse*.

Pfal. 101. 4. 5.
6. 7.

read their lesson likewise in the same) because hee hath the soueraigntie, and is *Pater familias* the Father and chiefe head of the Familie. And if hee loue his owne Quietnes, or the Quietnesse of his Family. 1. Let him take heed of his choice whom he doe admit into his familie ; *Dauids* wary practise may be herein his worthy president. *A forward heart shal depart from mee, I will not know a wicked person ; who so priniſie ſlaundereth his neighbour, him will I cut of ; him that hath an high looke, and a proud heart will I not ſuffer ; Mine eies ſhall be vpon the faithfull of the Land, that they*

they may dwell with mee,
 Hee that walketh in a per-
 fect way, he shall serue mee,
 He that worketh deceit shal
 not dwell in mine house, He
 that telleth lies shall not ta-
 rie in my sight. 2. Next
 vnto his chusing, let him
 looke well vnto the well
 vsing of his seruants; en-
 ioyne no greiuous bur-
 thens vnto them, nor re-
 quire more of them then
 they are able; *Over your*
burthen yee shall not rule
with crueltie, Leuit. 25. 46.
 Giue them their fit food
 in due season, *Let there be*
sufficient for the food of thy
familie, and for the suste-
nance of thy Maides, Pro.
27. 27. Giue vnto them
 their deserued pay and
 I 3 hire

Leuit. 28. 46.

Pro. 27. 27.

Luk. 10. 7.

hire, *The labourer is wor-
thie of his wages*, Luke
10. 7. This must be duly
and truely paide, for the
neglect of this breedeth
much vnquietnesse in the
Servant, and a crying sinne
in the eares of the Lord,
Iam. 5. 4. Be not too seuer
in punishing, *Hee that is
cruell troubleth his owne
flesh*, Pro. 11. 17. nor too
rigorous in threatning:
ye *Masters forbear
threatning, knowing that
your master also is in Hea-
uen*, Ephes. 6. 9.

Iam. 5. 4.

Pro. 11. 17.

Ephes. 6. 9.

Pro. 31. 27.

3. The good *householder*
who would preserve qui-
etnesse in his household,
must haue a watchfull eie
ouer them and their con-
uersation: *Bee diligent to
know*

know the state of thy flocke,
 Prou. 31. 27. *Ouer-see*
 the way of thine hous-
 hold, and when thou
 seest vnquietnesse begin-
 ning to arise in any of thy
 familie, seeke to make a
 pacification, and quell the
 occasions of vnquietnes
 in the beginning. 4. Hee
 must be carefull to giue
 good example to the fa-
 milie, according to that
 of *Dauid*, Psalm. 101. 2.

Exod. 2. 12.
 Genes. 13. 18.

*I will doe wisely in the per-
 fect way, I will walke in the
 vprightnesse of mine heart
 in the midst of mine house;*
 Therefore hee must be
 careful to auoide froward
 speeches, hasty gestures
 and vnquiet, and vnquiet
 behauiour. And as by

Psal. 101. 2.

the word he is to instruct his familie with all godlinesse, so by example hee must shew vnto them the patterne of Sobriety, meekenesse, patience, & gentlenesse, if hee would haue them peaceable and quiet within his house.

5. He must be content to beare with many faults and frailties in his family; not so to beare with them as to suffer them (for a good man must labour to cut off all euill from his familie) but so that hee doe not suffer himselfe to be disquieted by them.

Seneca giueth this friendly counsell to his friend *Novatus* (supposed to be *Iunius Gallus* his adopted sonne)

sonne) that by no meanes
he should debase himselfe
to be disquieted at the sil-
linesse, simplicity, or ab-
surdity of a seruant, be-
cause that is to make our
minde seruile, nor to be
disquieted when he doth
not find all within doores
to his minde, for (saith
he) without doores with
content enough, wee can
behold dirtie waies, rag-
ged cloath, and ruinous
walles, why then within
doores when we find not
all things answerable to
our expectation should
wee fret and disquiet our
selues? And the same *Se-
neca* doth report a me-
morable example of an
vnquiet Master fitly met
blow I 5 withal

*Seneca: de
Ira. l. 3. 35.*

Idem ibid.
l. 3. c. 40.

withal by the most peaceable *Augustus Caesar*; This great Emperour being at a sollemne supper with one *Vedius Pollio*, one of the seruants of that *Pollio* had broken a cristall glasse, whom his cholericke master commanded presently to bee carried away and to be throwne into his fishpond to feed Lampries for this his ouersight; *Caesar* hearing it, was much mooued at the noueltie of the crueltie, and howsoever hee gaue way to the present furie, yet to taxe the furious Master and to preuent the like future displeasure, commanded that all the crystall vessels should

should bee broken in his
presence, and that the
fishpond should be filled
vp with earth. Where
there is domesticall dis-
like, first Admonition
must go before Correcti-
on; if Correction must
needes be vsed, this must
be done with compassion
not with passion, & this
not vpon euery slender
surmise, not vpon euery
sinister accusation, *Gine
not (saith Salomon) thine
heart to all the words that
men speake, lest thou heare
thy seruant cursing thee,
Eccles. 7. 23.*

Eccles. 7. 23.

Now as concerning
Servants, their estate and
condition (as being in
subiection) may put them
in

Duties of
seruants
for Quiet-
nesse.

in minde of their required Quietnesse : which duty that they may the better practise, they must thus carefully demean themselves in their affaires.

1 Tim. 6. 1.

1. First they must haue a reuerend awe and respect vnto their Masters and household gouernors, *Let as many seruants as are under the yoke count their Masters worthy of all honour, that the name of God and his doctrine be not blasphemed, 1 Tim. 6. 1.*

Coloss. 3. 22.

2. They must yeelde obedience willingly and cheerefully: *Seruants bee obedient vnto them that are your Masters according to the flesh with feare and trembling*

trembling, in singlenesse of heart, as unto Christ; Coloss. 3. 22. not with eye-service as men-pleasers, but with good will doing service, Eph. 6. 6.

Eph. 6. 6. 7.

3. They must seeke to please their masters in all their words, gestures, and actions: Let servants bee subiect to their masters, and please them in all things, not answering againe, Tit. 2. 9. Where that latter clause (*μη ἀντιλέγοντες*) not answering againe, doth insinuate an apparant meanes of the breach of quietnesse, when servants are too talkatiue, or when they bandie words for words, and are too malapert in their answers, or too prone vnto

Tit. 2. 9.

to

to complaints : and with
all it sheweth an excellent
means to redresse all this,
which meanes is, *Discreet
Silence.*

Matt. 21. 19.

4. They must *in pati-
ence possesse their soules,*
and inure themselves
with a Christian conten-
tation to beare with their
masters infirmities and
frowardnesse : *Servants
must be subiect to their ma-
sters with all feare, not only
to the good and gentle, but
also to the froward,* 1. Pet. 2.

1. Pet. 2. 18.

18. By which place wee
may behold an obiection
prevented. The impati-
ent seruant might perad-
venture stand vpon this :
My master is outragious,
bedlam and furious,
with-

without any mercy, without any meane, and therefore what hope is there to haue quietnesse with him? how can I brooke his continuall vnquietnesse? The Apostle maketh answer, that howsoeuer the case standeth, yet it is the seruants dutie to bee patient, and to embrace quietnesse: and to this end hee doth propose to their imitation the example of our Sauour Christ Iesus, who when he was reuiled, reuiled not againe; when hee suffered, hee threatned not, but committed himselfe to him that indgeth righteously, 1. Pet. 2. 23. And to this purpose Seneca relateth

1. Pet. 2. 23.

*S: nec, de ira
lib. 2. ca. 33.*

teth a memorable speech of an old Courtier in his time, who being demanded, *How he had obtained so rare a thing as old age in his service in Court? By suffering iniuries (saith he) and giuing thanks.*

5. *Servants* must labour to maintaine quietnesse betweene themselves: As they are to bee quiet towards their *superiours*, so they must studie to bee quiet with their *equals* and *fellow-servants*: one must not enuie another, nor prouoke another, nor wrong another, for that is the way to set the whole house out of order. He is an *euill servant* that *beateth his fellows,*

Mat. 24. 49. 50

lowes, or insulteth ouer them; his portion shall be with hypocrites. I conclude this section, and so this whole discourse of Domesticall Quietnesse, with that worthy sentence of learned *Augustine*: That familie (saith hee) is most firme and sure, where the master of the familie is like *Ioshua*, religious; the mistresse like *Abigail*, discreet and vertuous; where the father is like *Abraham*, faithfull; the mother like *Sara*, helpfull; the sonne like *Isaacke*, dutifull; brethren and sisters like *Laban* and *Rebecka*, cheerefull; the servant like the Centurions servant, tractable. There is quietnesse in the house, when every

August.
tract. 15.
in Ioh.

Iosh. 24. 14.
1 *Sam.* 25. 25.

Genes. 18. 19.

1. *Pet.* 3. 6.
Gen. 26. 6.
Gen. 24. 60.

Luk. 7. 8.

every one of the house studieth for quietnesse, when man and wife live together in amitie, brethren and sisters in unitie, servants and companions in unanimitie; when superiours give examples of integritie, inferiours discharge their dutie, when the elder sort are patternes of sobrietie, and the younger sort vessels of sanctitie.

CHAP. XII.

Politically Quietnesse: and first of Quietnesse betweene Nation and Nation.

Politically
quietnesse

Hitherto wee have heard instructions for Domesticall Quietnesse in

in priuate families : now wee are to proceed to a discourse of *Politickall Quietnesse* abroad : for it is not only required of vs that wee studie for *Quietnesse* at home, but *as farre forth as it is possible*, and in vs lieth, we are to labour to be at peace with all men. This *Politickall Quietnesse* (that wee may methodically take notice of it) may be distributed into a twofold ranke.

Rom. 12. 18.

1. *Nationall Quietnesse* betwixt Nation and Nation.

2. *Ciuill Quietnesse* betwixt people of the same Nation.

As concerning the former of these two, it is com

Nationall quietnesse.

commonly called by the name of *Peace*, the contrary whereof is called *Warre*. And this is it which wee are to learne for the practise of it: *Peace and Quietnesse betwixt Nation and Nation is by all meanes to be maintained and preserved.* It was the grace of the glorious time of *Grace*, so long agoe prophesied of to be vnder the Gospell of Christ, that then men should breake their swords into plow-shares, and their speares into pruning hookes, Nation should not lift up a sword against Nation, neither should they learne to warre any more, *Mich. 4. 3.* And so *Zach. 9. 10.* The battle

Mich. 4. 3.

*battle bow shall be cut off,
and hee shall speake peace
vnto the Heathen from Sea
to Sea.*

Zach. 9. 10.

I am farre from that
Anabaptisticall phrensie, as
simply to denie the law-
fulnesse of *Warre*, or per-
emptorily to condemne
all vse of *Armes*; for I
know that *there is a time*
for warre as well as for
peace: I acknowledge that
warres are sometimes of
equitie, sometimes of ne-
cessitie, and many times
both approued and vp-
held by diuine authoritie.
The Lord is a man of
warre, his name is Iehonah,
Exod. 15. 3. There are
Battles which are called
The Lords Battles; and
of

Warre not
simply cō-
demned.

Eccles. 3. 8.

Exod. 15. 3.

1. Sam. 18. 17.

1.Chron.5.22

Psal.144.1.

Iosh.5.15.

Psal.18 3435

Yet peace
is to bee
preferred
before
warre.

Plutarch.
Apoth.

Idem ibid.

of many a Battle it may
be said, *The warre was of
God, The Lord teaching
men how to warre, and be-
ing the chiefe Captaine and
Leader in the warre, as al-
so decreeing the victorie of
the warre.*

But yet notwithstanding I farre preferre peace
before warre ; and plea-
ding now for *Quietnesse*;
I am of the same minde
which *Timotheus* was of
when he gaue counsell to
the *Thebanes* : *Warre is
not so be undertaken when
peace and quietnesse may be
gotten. And I approue of
that short, but sharpe an-
swer, which Archidamus
gaue to the Aolians
when they asked his ad-
uice*

uice concerning aid that the *Argians* required of them in a time of warre, he wrote backe in a large paper onely these few words : *Quietnes is good.* For *Xenophon* writing of the acts of the valiant *Greekes*, sheweth that it is more glory to overcome by wisdom then by force, and that all wise men doe abstaine as much as they are able from warre, albeit they haue thereunto iust occasion. Yea the Oracle of the *Roman Orators* was wont to say, that a disadvantageable peace is to bee preferred before a iust warre. And againe: They who desire warre when they may haue peace, are detestable

Xenophon.

M T. Cicero
Iniquissima
pax iustissi-
mo bello est
anteferenda.

*Possid. in
vita Aug.*

*August. de
Ciu. Dei,
lib. 19.*

*Id. m epist.
105 ad Bo-
nifac.*

ble creatures. It is reported in the life of S. Augustine, that He would neuer pray for such as had wilfully & voluntarily thrust themselves into needlesse warres. And in his most excellent writings wee finde this pithie sentence: Warres howsoener iust, yet proue troublesome and sorrowfull to the best. And therefore the same Author writing to his friend Boniface, doth aduise him, before all trophies and triumphs attending vpon warlike victories, to preferre quietnesse. To the which purpose he doth alleadge that ancient mandat giuen by God himselfe vnto the Iewes, that before they

they denounced warre against any place, they should first offer peace.

Deut. 20. 10.

It is not a common blessing which we of this Iland at this day enjoy, in that wee are free from warre, and enjoy a common *Quietnesse*. The great *Defender of the faith*, The *breath of our nostrils*, The *Anointed of the Lord*, came vnto vs like *Noahs Dove*, with an olive branch of peace: Our *Augustus* hath shut the iron gates of warre, and settled peace among vs. We may sit euery man vnder his vine, and vnder his figtree, and there is none to make vs afraid. The Lord hath giuen our *David*
K. rest.

An admonition to thankfulness for our common peace

K. IAMES.
Lam. 4. 26.

Genes. 8. 11.

2. Sam. 7. 1.

Jerem. 23. 6.

rest round about from all his enemies, and vnder him our *Israel* doth dwell safely. Had wee euer felt the scourge of warre, wee would better prize this garland of peace: had we beene in the coats of our fore-fathers, or did wee feele the miseries of our neighbours, wee should haue knowne how to esteeme this so great a blessing. Wee heare not the murthering peeces about our eares, wee see not our Churches and houses flaming ouer our heads, wee feare not the rapes and outragious violences to be offered to our wiues, our daughters, our matrons and our virgins.

gins. Wee feele not the
rifling of our houses, rob-
bing of our goods, and
the miserable insolencies
of insulting enemies. We
heare not the confused
cries of men killing, en-
couraging to kill, resist-
ing, dying. Wee see not
the tender babes snatcht
from the breasts of their
mothers, either bleeding
vpon the stones, or spraw-
ling vpon the pikes. Wee
see not the high-ways
strawed with breathlesse
carcases, men and horses
wallowing in their bloud,
and the gastly visages of
wounds and death in all
places. Wee know not
how cruell an enemy is,
nor how burdensome

warre is. Looke we round about vs. : All our neighbours haue seene and tasted these calamities; only this Iland, our *Britannia*, our deare Countrey, like the *Center* standeth vnmoueable, whiles all the rest of the world hath been whirled about in these tumultuous broiles. Wee haue peace abroad, and peace at home; men may trauell safely at home, *Merchants* trafficke without danger abroad, *Artificers* may sing in their shops, *Husbandmen* may cheerefully follow the plow, *Students* comfortably apply their bookes; all which things by *Warre* are

are interrupted. O that we
were so happy, as herein
to know our owne hap-
pinesse : O that there
were an heart in vs truly
to bee thankfull to our
good God for these so
great benefits. But wee
doe not consider it; wee
thinke not vpon it ; and
who is, as he ought to be,
truly thankfull for it ?
How many are there
among vs who repine at
this our peace, and both
wish and pray for warres ?
Alas, what good, what
profit, what sweetnesse
doe they finde in warre ?
When warres are rife,
lawes are silent, arts cease,
thrift decaieth, horror,
feare and miserie is on
K 3 euery

2. Chron. 15.
5. 6.

Isay 9. 19.

Verf. 20.

euery side: Where warres
are, there it happeneth as
it did in the dayes of
Asa; *There is no peace to*
him that goeth out or in, but
great troubles to all the in-
habitants: Nation is de-
stroied of Nation, and Citie
of Citie, and all are troubled
with aduersitie. The Pro-
phet *Isaiab* speaking of
the troubles which hap-
pen in the time of warres,
saith that the people in
such a case *shall be as meat*
to the fire. Warre is as the
fire; it feedeth vpon and
destroiethe the people, as
fire consumeth the straw
or wood, or like as an
hungry man snatcheth at
the right hand and at the
left, and is not satisfied.
Such

Such is the vnfatiable and hungry desire of warre: there is no measure or satietie of blood. O therefore *Pray for the continuance of the peace of our Ierusalem: They shall prosper that loue it. In our dayes Let peace flourish, and after our dayes to our posteritie abundance of peace so long as the Sun and Moone endureth.*

Psal. 122. 6.

Psal. 72. 7.

CHAP. XIII.

Ciwill Quietnesse: and first of that which ought to be betweene the Magistrate and Subiect,

FROM this Nationall Quietnesse abroad, we
K 4 now

Ciwill quietnesse.

Psal. 120. 7.

Psal. 122. 3.

now come to *Ciwill Quietnesse* at home, that *Quietnesse* which *Dauid* maketh mention of, *Peace within the walles, Peace and Quietnesse* at home among our selues. For what shall it profit vs to haue peace abroad, if we want peace at home? What aduantage will it be vnto vs to be freed of the danger of a forraine enemie, if wee be endammaged with intestine enmitie? This is the glory of a kingdome, when it is like vnto *Ierusalem*, a *Citie* or a *Kingdome* that is compact together, or at unitie within it selfe. This *Ciwill Quietnesse* may be considered in a threefold subiect.

I. Be-

1. Betweene the *Magistrate* and the *Subiect*.

2. Betweene the *Pastor* and the *People*.

3. Betweene *Neighbour* and *Neighbour*.

And first for the first of these three, *Quietnesse* betweene the *Magistrate* and the *Subiect*, the *Apostle Paul* doth commend it vnto vs, *1. Tim. 2. 1. 2. 3.*

I exhort therefore, that first of all, supplication, prayers, intercessions, and giuing of thanks bee made for all men, for Kings and for all that are in authoritie, that wee may liue a quiet and peaceable life in all godlinesse and honestie, for this is good and acceptable in the sight of God. Where Ma-

K 5 *gistrare*

Quietnesse
betweene
the *Magi-*
strate and
Subiect,

1. Tim. 2. 1. 2. 3.

Psal. 72. 3.

Barth. West-
mer. in Ps.
72.

Isay 9. 15.

gistrate and Subiect both embrace quietnesse, there God is well pleased, truth and equitie is sure to bee administred ; There *the mountains (as David speaketh) bring forth peace vnto the people, and the little hilles righteousnesse to the mountaines* : that is (as a learned Writer doth interpret it) *The great ones will defend their inferiours, and the inferiours blesse their superiours* : The Magistrate right the subiect, and the subiect reuerence the Magistrate. On the contrary, when the Magistrate and the subiect are at variance, there is *Manasses against Ephraim, and Ephraim against Manasses,*

nasses, and both against
Judah, both against the
peace of the Church,
both against the peace of
the Common-wealth:
therefore both *Magi-
strate* and *Subject* are to
endeavour to practise
Quietnesse.

The *Magistrate* must
remember that hee is the
Minister of God for the
peoples good, therefore
he should bee of *Dauids*
resolution: *For my bre-
thren and companions sake,
I will now say, Peace bee
within thee: because of the
house of the Lord our God,
I will seeke thy good.* Their
dutie (saith *Seneca*) is to
warrant the sleepe of their
subjects by their owne wake-
fulnesse,

The Ma-
gistrates
practise of
quietnes.
Rom. 13. 4.

Psal. 122. 8. 9.

*Seneca de
clementia.*

*Julius Pol-
lux de Com-
modo Impe-
rat.*

*fulnesse, their peace by their
owne labour, their ease by
their owne industrie. The
titles which Julius Pollux
gaue vnto the Emperour
Commodus, may perswade
all Magistrates vnto qui-
etnesse : for by reason of
his quiet behauiour to-
wards his subiects, he was
stiled with these honou-
rable titles ; The Father of
the people, gentle, loving,
mercifull, iust, courteous,
affable, sober, grations :
the which Titles may
learne Magistrates their
duties for the practise of
Quietnesse.*

i. They must haue a
fatherly care of them, for
they are called *Nursing
Fathers* ; and therefore as

Procopius

Isay 49. 23.

Procopius saith, They must doe all for the safegard of their people, and (as it was said of Traian) They must so behaue themselves to their subiects, as fathers doe to their children.

Procopius.

Tu cum ci-
uibus tuis
quis parens
cum liberis
viris, Plini-
us de Tra-
iano.

2. They must be care-
full to maintaine the
peace of their subiects,
that vnder them they may
leade a quiet and a peace-
able life. It was the singu-
lar commendation of
Lewis the ninth of
France, and of English
Alfred and Canutus, that
in their dayes men might
trauel in all places abroad
in peace, and liue at home
in all manner of quiet-
nesse.

1 Tim. 2.2.

Jonas, hist.
c. 94.

3. They must main-
taine

Pfal. 81.2.

taine iustice and equitie among them, that none may sustaine iniurie in his person, name or goods. They must take heed that they deale not *unjustly*, nor accept the person of the wicked, but doe right to the poore and fatherlesse, deliuer the poore and the needie, and saue them from the hands of the oppressed.

Plutarch. in
vita Valer.
Public.

4. They must be facill and easie to heare the complaints of their poorest subiects, following the example of *Valerius Publicola*, who is commended by *Plutarch* for giuing easie accessse and audience to all that came to speake vnto him, and especially

especially for that hee disdained not to heare poore mens causes.

5. They must execute iustice against transgressions and trespasses, *For they beare not the sword in vaine, but are appointed by God to execute wrath on them that doe euill.*

Rom. 13. 4.

6. They must be more inclined to clemencie then to crueltie, for Crueltie (saith Seneca) is a vice not of man, but of beasts, neither is there any greater enemy then crueltie vnto quietnes. In a word, let Magistrates learne the practise of *Quietnesse* out of that golden Table of *Ptolomie Arsacides*, which the Emperour *Marcus Aurelius* found

Senec. de clement.

found at *Thebes*, which for the worthinelle thereof that worthy Emperor caused euery night to be laid at his beds head, and at his death gaue it as a singular treasure to his sonne *Commodus*. The Table was written in Greeke characters, and contained in it these protestations: *I neuer exalted the prond rich man, neither hated the poore iust man: I neuer denied iustice to the poore for his ponertie, neither pardoned the weulthie for his riches: I neuer gaue reward for affection, nor punishment vpon passion: I neuer suffered euill to escape unpunished, neither goodnesse unrewarded: I neuer denied*

denied iustice to him that asked it, neither mercy to him that deserved it : I neuer punished in anger, nor promised in mirth : I neuer did euill vpon malice, neither good for conetousnesse : I neuer opened my gate to the flatterer, nor mine eare to the backbiter : I alwayes sought to be beloued of the good, and feared of the wicked : I alwayes fauoured the poore that was able to doe little ; and God, who was able to doe much, alwayes fauoured mee.

For the Subjects practise of quietnesse, it is at large prescribed by the Apostle Paul, Tit. 3. 1. 2. Put them in minde to bee subject to principalities and powers,

The Subjects practise of quietnes.

Tit. 3. 1. 2.

*Parvus in
Rom. 13.*

1. Pet. 2. 17.

*August. in
Psal. 82. 6.*

powers, to obey Magistrates, to be ready to euery good worke, to speake euill of no man, to be no brawlers, but gentle, shewing all meeknesse to all men. *Parvus* hath obserued six principall duties which subiects owe vnto the Magistrate, for the better performance of this practise of *Quietnesse*.

I. Honour and Reuerence : Feare God, honour the King, *1. Pet. 2. 17* The King (saith *S. Augustine*) beareth the image of God, and so doe all subordinate Magistrates : I haue said yee are Gods, therefore they are to be honoured, therefore they are to be reuerenced. He that despiseth them, despiseth

despiseth God in them. And therefore the Lord doth expressly forbid all vnreuerent thoughts and speeches against them: *Thou shalt not speake euill of the Iudge, neither shalt thou speake amisse of the ruler of the people.*

Exod. 22. 28.

2. Subiection and obedience: Let every soule bee subiect to the higher powers, for there is no power but of God; and the powers that are, are ordained of God: *Whosoever therefore resisteth the Magistrate, resisteth the ordinance of God; and they that resist, shall receiue vnto themselves damnation.* But what if he be an euill Magistrate? The wickednesse of the Magistrate

Rom. 13. 1. 2.

1. Pet. 2. 18.

Ag. 4. 19.

Ambros.
orat. in
Augent.

strate doth not deprive him of his right to command, neither doth it exempt the Subject from his dutie to obey : wee must be subject not onely to the good, but also to the euill and froward, 1. Pet. 2. 18. But what if their commandement bee directly against Gods commandement ? Wee must rather obey God then man. What ? may we resist in such a case ? No, but as Ambrose teacheth vs, in such a case wee may refuse the doing of the fact, not the submitting of our selues to the penalty ; we may mourne, not moue rebellion ; wee may intreat, but not fight ; wee must offer our alleageance, though we dare

dare not yeeld to wicked performance.

3. Maintenance: Give vnto Caesar the things that are Caesars, *Matt. 22. 21.*

Matt. 22. 21.

Give to all men their due, tribute to whom tribute belongeth, custome to whom, custome belongeth, *Rom. 13. 6.*

Rom. 13. 6.

4. Assistance: It is his fidelitie to David must be our president for faithfull assistance vnto our gouernours: In what place my Lord the King shall bee, whether in life or death, euen there will thy seruant be, *2. Sam. 15. 21.*

2. Sam. 15. 21.

5. Charitie in couering and extenuating the faults of our gouernours: good Shems and Iaphets will

Gen. 9. 22. 23.

will couer the nakednesse of their fathers ; vnquiet Chams will be blazing of the same abroad vnto their disgrace.

1. Tim. 2. 1.

6. *Praier*: Pray for them that are in authoritie, that mee may liue a peaceable and quiet life vnder them: and this praier for Magistrates is so excellent a meanes to preferue Quietnesse, that the Emperor Constantius, father of the great Constantine, was wont to say, that nothing did more preferue his and his subiects quietnesse one with another, then their daily praiers one for another.

Enseb. in
vit. Con-
stant. lib. 1.
& lib. 4.

CHAP.

CHAP. XIV.

*Quietnesse betweene the
Pastor and the people.*

AS there ought to be
Quietnesse in the
common-wealth between
the *Magistrate* and the
Subiect, so ought there to
be *Quietnesse* betweene
the *Pastor* and *People* in
the Church : for euery
congregation is a little
common-wealth within
it selfe ; and there is such
affinitie betweene the *Pa-
stor* and the *people*, as be-
tweene the *parent* and the
children, betweene the
Shepherd and the *Flocke*,
betweene the *Houſhold*
and the *Steward* of the
house.

*Quietnesse
betweene
the Pastor
& People.*

1. COR. 4. 13.

ACT. 20. 28.

LUKE 12. 42.

2. Cor. I. 14.

Philip. 4. 1.

The Pa-
stors pra-
ctise of
quietnesse.

Tit. 2. 7.

house. If therefore *Qui-
etnesse* be so necessary in
these latter, much more
necessary is it for the for-
mer. The *Pastor* or *Min-
ister* is called *The glory of
the people*; and the *People*
again are called *The ioy
and glory of their Pastor*:
Concord and *Quietnesse*
are the *joy and glory* both
of *People* and *Pastor*; and
therefore both of them
must labour to maintaine
peace, both must practise
Quietnesse.

And first to beginne
with the *Pastor*, because
he ought to be an exam-
ple vnto his focke; it
doth much concerne
him to studie to be quiet:
He is *The sonne of peace*,
there

Therefore hee must loue
peace, he is the *Messenger*
of peace, therefore hee
must speake peace; he is
the *Minister of Reconcili-*
ation, therefore hee must
bee carefull to follow
peace, and to practise
Quietnesse in his conuer-
sation. I shall not neede
to presse the equitie and
necessitie of this duty of
Quietnesse to the *Pastors*
practise, because euery
one (euen the most vn-
quiet *Belialist* in his Pa-
rish) will be ready to read
this Lecture vnto him,
and to cast it in his teeth,
that hee ought to bee a
Quiet man.

But what *Quietnesse*
is that which most com-
monly

Mat. 9. 50.

Isay 51. 7.

2 Cor. 5. 18.

In vulgar
estimation.

Ezech. 13. 19.

2 Tim. 4. 1, 2, 3

monly the common people doe affect or expect from the *ministry*. If their *Pastor* doe not trouble them (so they deeme it) with much preaching, if he let them alone in their sinnes, and not speake against their vanities, but temporize, and sooth them vp in their sinfull humours, ô such a Pastor is a Quiet man, a peaceable Priest, a right Churchman, a Chaplaine for their turne; but if hee be a Pastor which hath respect vnto his conscience in his calling, if he preach the word in season and out of season, if hee reprove sin, withstand vanities, and labour in his place to beat downe

downe vngodlinesse; let his habit be neuer so conformable, his conuersation neuer so commendable, and his practise neuer so peaceable; yet hee shall bee reputed an vnquiet man, and (as *Abab* thought of *Elias*) a troubler of *Israel*. If hee will not count downe with *Isa-cher*, nor flatter with *Zidkiab*, nor yeeld to euery base reckoning like the *Lewit* of *Bethlem* *Iudah*, but doing the worke of an *Euangelist* looke for the single honour (at least) of an *Euangelist*, and imparting the whole counsell of God, require a part (at least) of his allotted portion; if hee will not giue

1 King. 18. 17.

Gen. 49. 14.
15.

1 King. 22. 24.

Iudg. 17. 11.
12.

2 Tim. 4. 5.

1 Tim. 5. 17.

Act. 20. 27.

Galat. 6. 6.

way to euery sacrilegious deuouring of holy things, hee is traduced as an enemie vnto *Quietus*, a man of a turbulent spirit, a proud Prelate, a couetous Caitife, a man of contention.

I cannot (I would I iustly could) acquit the Tribe of *Leuie* from all vnquiet persons. Among the maine Pastors of our *Israel* ; Some no doubt there are, who do deserue this sharpe taxation. Some would bee *Quiet* but cannot; some may be *Quiet* but will not ; some are too *Quiet* ; some too vnquiet ; too *Quiet* in the pulpit, too vnquiet in practise: Greedines in exacti-
ons,

ons, factious oppositions, fiery reprehensions, needlesse oppositions, & such like, are no waies to bee approued, but by all meanes to be auoided: for the auoiding whereof, and for the better performance of the practise of Quietnesse, the Booke of God doth prescribe vnto all faithfull Pastors these directions.

1. For the discharge of their calling, let them be carefull to *do the worke of an Euangelist, preach the word, be instant in season, and out of season*; let them take heede to themselves and to the flocke ouer which the holy Ghost hath made them ouer-seers.

2 Tim. 4. 5.
Ibid. ver. 2.

Act. 20. 28.

L 3

2. For

2 Tim. 2. 15.

16.

1 Tim. 6. 4.

2 Tim. 1. 13.

2. For their *Doctrine*; let them studie to approve themselves unto God workmen that neede not to bee ashamed, rightly diuiding the word of truth; But let them shunne prophane and vaine bablings, together with vaine questions and strife about words, whereof commeth ennie, strife, railings, euill surmising &c. And let them keepe the forme of wholesome words in faith and loue.

1 Thess. 2. 10.

3. For their *Application*; let it not be done in malice but in loue, not with bitternesse, but with mildnesse, according to that example of the Apostle, 1 Thes. 2. 10. You know how we haue exhorted
and

and comforted, and admonished euery one of you, euen as a father doth his children.

4. For their Conuersation; let them remember to obserue and practise that which the Apostle requireth; let them bee blamelesse, vigilant, sober, modest, hospitable, iust, holy, temperate, not selfe-willed, not soone angrie, not giuen to wine, no striker, not giuen to filthy lucre, not brailleurs, not conetous, but louers of good men, patient, and such as can rule their owne house well, hauing their children in subiection with all grauitie.

5. For their Cohabitation; let it be familiar but

L 4

not

1 Tim. 3. 2, 3, 4
Tit. 1. 6, 7, 8.

2 Tim. 2. 22.

1 Pet. 5. 3.

1 Cor. 9. 21.

not popular, follow Charity and peace with them that call on the Lord out of a pure heart, not as Lords owner Gods heritage, but examples to the flocke; to the weake thy must become as weake, that they may gaine the weake, and be made all things to all men, that so by all meanes they may save some.

1 Cor. 6. 4, 5,
6, 7, 8, 9, 10.

6. For their Resolution; they must thus resolve with themselves, in all things to approve themselves as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by purenesse, by knowledge, by long

long suffering, by kindnesse, by lone unfained, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left, by honour and dishonour, by evil report, and good report.

Having taught the Pastor Quietnesse, it now remaineth that the people likewise be taught this lesson, to be like affectioned vnto their Pastor: A lesson needfull to bee taught vnto them; for commonly they are most auerse from it, and being many against one, many times make it their chiefest glory to vex and disquiet their Pastor. The

L s meekest

The peoples practise of Quietnesse with their Pastor.

Exod. 7. 11.

1 Tim. 3. 8.

1 King. 10. 2.

1 Tim. 10. 2.

Socrat. hist.
eccles. l. 1.
chap. 20.

meekelt *Moses* wanteth not a *Iannes* and *Iambres* in his owne Parish to resist him: The most innocent *Elias* wanteth not a *Iesabell* to hunt him: The most painefull *Paul* wanteth not an *Hymeneus* and *Alexander* to disquiet him: And the most reuerend *Athanasius* shall bee sure to haue some bold spirited Schismaticke to traduce him and maligne him. Therefore this lesson of *Quietnes* is a Lecture fit for all our congregations: that the people studie to be *Quiet* with their Pastor, and that so much the rather for as much as in their *Pastors* *Quietnesse* doth consist their

their owne Quietnesse,
their *Pastors* griefe is their
owne hurt, and whoso-
uer shall set himselfe a-
gainst his Pastor, to vex,
trouble, or disquiet him,
the Lord doth reckon
that *iniurie to bee done a-
gainst himselfe.*

Heb. 13. 17.

Luk. 10. 16.

And that the people
may the better practise
this, let them obserue and
put in practise these few
directions.

Directi-
ons to the
Practise
of it.

1. Let them duely re-
spect and reuerence their
Pastor : *I beseech you bre-
thren, know them that la-
bour among you, and that
are ouer you in the Lord,
and I admonish you that
you haue them in singular
loue for their workes sake.*

Theff. 5. 12.

2. Let

Heb. 13. 17.

2. Let them submit themselves with all holy obedience to his doctrine and discipline: *Obey them that have the oversight of you, and submit yourselves unto them, for they watch for your soules as they who must give account for you.*

Galat. 6. 6.

3. They must yeelde vnto him willingly and truly his allotted maintenance: *Let him that is taught in the word make him who bath taught him partaker of all his goods.*

Rom. 16. 4.

4. They must take their Pastors part, and defend him against all wrongs & iniuries offered vnto him according as the Apostle speaketh in the commendation of *Aquila* and *Prescilla*

Prescilla, that for his life they were content to lay downe their own neckes, for which they deserued praise not onely of him, but also of all the Churches.

5. They must be content to beare with his infirmities, considering the frailties of humane nature, the multiplicite of labours and manifold grieuances which are incident vnto their callings and offered vnto their persons.

6. They must pray for him; both for his calling, *that the doore of utterance may be opened vnto him, to speake the mysterie of Christ as he ought to speake; And for his prosperitie, Blesse,*

Coloss. 4. 3.

Deut. 33. 12.

2 Theff. 3. 2.

ô Lord, his substance, as it is said of *Lenie*, *Deut. 33. 11.* And for his peace and Quietnes, *Brethren* (saith the *Apostle* vnto the *Theſſalonians* in the behalfe of himselfe and the rest of those who preached the Gospell vnto them: pray for vs, that the word of the Lord may haue free course, and that we may be deliuered from unreasonable and euill men.

CHAP. XV.

Quietnes between neighbour and neighbour.

Neigh-
borly Qui-
etnesse
wherein it
consisteth.

Quietnesse betweene
neighbour and neigh-
bour is that peaceable v-
nitie

nitie and concord which one neighbour ought to haue with another: which doth herein shew it selfe, when *neighbour* and *neighbour* doe friendly accord together, when the *poore* doe not enuie the *rich*, nor the *rich* despise the *poore*, nor the *mightie* oppresse the *Meane*, nor the *meane* sort oppugne the *mightie*, nor the *superiour* disdaine his *inferiour*, nor the *inferiour* set light by his *superiour*: But every one in his place doth labor to preserue the peace, quietnesse, and prosperitie of his *neighbour*.

This *neighbourly Quietnesse* is so necessary that without it there can bee
no

The Necessity of it.

Judg. 9. 10.

Ibid. v. 45.

no true vicinitie. Vn-
 quietnesse among neigh-
 bours is like a raging fire,
 according to the prophe-
 sie of *Iotham* the sonne
Ierubbaal, *A fire shall come*
from Abimelech which shall
denour the men of Shechem
and the house of Millo, and
a fire shall come from She-
chem and the house of Mil-
lo to denour Abimelech;
 which fire was that ciuill
 dissention whereby they
 were destroyed one by a-
 nother. And as *Abime-*
lech in the same historie,
 when hee had destroied
 the Citie of the *Sheche-*
mites, did sow it with salt
 to make it for ever vn-
 fruitfull: So diuision a-
 mong Neighbours is like
 to

to the sowing of salt causing barrennesse of all goodnesse, where there is that vnquiet vnneighborlines. Contrariwise where concord and Quietnesse is amongst Neighbours there (as Esay speaketh)

the hatred of Ephraim shall depart, Ephraim shall not enuie Iudah, nor Iudah vex Ephraime; that is, there shall be no variance, no discord, no contention, no complaining in the streets.

But as Ierusalem was a citie compact within it selfe, so that Neighborhood shall be at vnity within it selfe, and shall bee sure to prosper with that blessing which the Psalmist speaketh of, *there the Lord commandeth*

Isay 11. 13.

Psal. 144. 13.

Psal. 133. 3.

Psal. 133. 3.

Directi
ons for it.

*mandeth the blessing, even
life for evermore.*

Particular instructions
for the preservation of
this neighborly Quietnes
wee shall more fully take
notice of in their proper
place, briefly and by the
way obserue these few
particular directions for
this present purpose.

1 Cor. 7. 20.

1. Let euery man walk
conscionably in his cal-
ling: *Let euery man (saith
the Apostle) abide in that
calling wherein he is called.*

Galat. 5. 13.

2. Let euery one, doe
seruice one to another by
loue, and seeke to procure
the publique good, and
please all men in al things
*not seeking his owne profit,
but the profit of many.*

Psal. 130. 9.
10

3. Let

3. Let nothing bee done
through strife or vaine glo-
rie, but be kindly affectio-
ned with brotherly loue, in
honour preferring one ano-
ther, reioice with them that
reioice, weepe with them
that weepe, bee of the same
minde one toward another,
Minde not high things, bee
not wise in your owne con-
ceits, Recompence to no
man euill for euill, Procure
things honest in the sight of
all men, If it be possible, as
much as in you lieth, liue
peaceably with all men.

1 Cor. 10. 33

Philip. 2. 3.

Rom. 12. 10.

15.

16.

17.

18.

Chap. XVI.

CHAP. XVI.

*An anticipation of those
obiections which may be
alleged against the pra-
ctise of Quietnesse.*

BEfore I proceede to
the enlarging of
those general rules which
are to bee prescribed to
the practise of *Quietnes*,
it will not seem either vn-
reasonable for this place;
or impertinent vnto this
Treatise, to meete with
those obiections which
might be alleged against
the former admonitions
vnto this practise of *Qui-
etnesse*. And herein not
to entangle my selfe in a
labyrinth of cauls, or in-
tricate

tricate dispute; There are two prime obiections which by way of *Anticipation* are here to be preuented. The one that this practise of *Quietnesse* (if wee take it generally) is *impossible*: The other that it is *unlawfull*: *Impossible*, for wee cannot possibly haue peace with all men; *unlawfull* for we may not, with a good conscience haue peace with all matters: To both these obiections that place of the Apostle which is so often alleaged in this Treatise, may yeeld sufficient satisfaction. *If it be possible, as much as in you lieth, liue peaceably with all men.*

Rom. 12. 19.

Vnto the former obiection

iection wee answer from hence ; that indeed it is a matter very difficult to prelerue *Quietnesse*, and beyond hope to haue a generall, continuall, and constant *Quietnesse*. For the *Devill* is such a busie disquieter, and he hath so many plotting instruments to stir vp vnquietnesse, and there be many men, with whom we daily doe conuerse, so dogged and deuoted to vnquietnesse, that although a man studie neuer so much to liue in quiet, yet many times he may take vp *Dauids* complaint, *wee is mee that I sojourne in Mesech and dwell in the tents of Kedar, My soule hath*

*bath long dwelt with him
that hateth peace. But
what then? wee are to la-
bour for it as much as it
is possible; how farre is it
possible to preserue peace
and Quietnesse? Surely
thus farre, it is possible to
loue peace and Quietnesse
with all men. It is possible
to desire peace & Quietnes
with all men. It is possi-
ble to seeke peace, and to
endeavour after Quietnes;
it is possible to offer peace;
it is possible for our selues
in our selues to keep peace.
Thus far it is possible to
practise Quietnesse, and
so farre it is our dutie to
practise it, as possible it
may be practised by vs;
If we cannot get it, yet
let*

Zach. 8. 19.

Psal. 120. 7.

Psal. 39. 4.

Rom. 14. 19.

Luk. 10. 5.

Psal. 39. 1.

let vs seeke it , if wee cannot get it as wee would, yet let vs endeauour after it as much as we may: As much as in vs lieth , let there bee no defect in vs; no neglect of our dutie, no ceasing from our paines, no occasion from vs to the contrarie ; But let vs doe that which is our part to doe, let vs try all good waies , vse all good meanes , endeauor towards it with all our might ; And if for all this we cannot possibly gaine peace with men , yet wee shall be sure to get praise with God , though here peace flie from vs, in the end we shal go to peace.

To the latter obiection

on of the *vnlawfulnesse* of
all peace and *Quietnesse*,
with all men ; it cannot
be denied, that *there is no*
peace vnto the wicked: the
true *Israelite* may not
make peace with the *Idola-*
trous Edomite, vnlesse *Io-*
horams heart bee *vpright*
with *Iehu*, hee dareth not
promise him any peace or
Quietnesse. And wee are
commanded to *withdraw*
our selues from those who
walke inordinately. What
then ? All this may bee
done when wee loue the
men and hate the vices,
when wee suffer them to
haue no quietnes in their
sinnes, and yet liue quiet-
ly and offer *Quietnesse* to
themselues. *Hee that will*

Isay 48. 12.
Deut. 23. 6.

2 King 10. 15.

2 Thes 3. 6.

1 Cor. 5. 10.

M wholly

*Malorum
confortia
fugere debe-
mus quoad
privatam
consuetudi-
nem, non
quoad pub-
licam con-
versationē,
corde non
corpore.*

*Amb. offic.
l. 1. c. 20.
Leuit. 19. 17.
Psal. 97. 10.*

wholy abandon the company
of them that are euill, must
(as the Apostle speaketh)
get himselfe out of the
world: And therefore S.
Ambrose saith fitly to this
purpose, wee ought to flie
the companie of wicked
men in respect of priuate fel-
lowship, and not in respect of
publique communion, and
that rather with our hearts
and affections, then with our
bodies and outward actions.
We may not hate our bro-
ther, but loue him, yet if
wee loue the Lord wee must
hate that which is euill: we
may haue no peace with
their maners, yet we must
liue peaceably with the
men: thus then in a word,
out of these words of the
Apostle

Aposlle the controuerſie
may be decided, *If it bee
poſſible*, ſo farre forth as
may ſtand with our faith
and profeſſion, *as much
as lieth in you*, let vs do our
part, and performe our
beſt endeauour, *live peace-
ably*, if wee cannot haue
peace, yet let vs *live peace-
ably, with all men*, with the
bad to reforme them, with
the *good* to conforme our
ſelues vnto them, with
our *enemies* to win them,
with our *friends* to keepe
them.

M 2 CHAP.

CHAP. XVII.

*Generall directions towards
the Practise of Quiet-
nesse, and first for our
affection toward it.*

HAuing set downe
the nature of *Quiet-
nesse* and the particular
both *subiects* and *object*s
about which it is to bee
employed, it now remai-
neth that wee take notice
of those rules and means,
instructions, and directi-
ons, which may fit and
further vs for the Practise
of *Quietnesse*. These
rules or directions (for
methods sake) may bee
thus deliuered. They are
either such as concerne :

I. Our

1. Our affection to *Qui-
etnesse.*

2. Our disposition to this
Practise.

First, for our affection
towards *Quietnes*: not to
lengthen this discourse
with any idle Tautologie
of what already hath bin
deliuered, or with prolix
discription of what might
here be interposed. Finl,
let it be obserued, that as
in euery *Arte* or *Action*,
whatsoeuer a man would
effect with commendati-
on, hee must first affect it
in his estimation; so in
this practise of *Quietnes*,
hee who would haue it in
action, must first embrace
it in affection: for which
affection obserue this

The affe-
ction of a
Christian
towards
Quietnes.

short Direction.

I
A loue or
well liking
of it.

Zach. 8. 19.

Coloss. 3. 15.

Psal. 119. 164

Whosoeuer would practise *Quietnesse*, hee must first bee possessed with a singular *loue* and liking of it: so Zach. 8. 19. *Loue the truth and peace*: so Coloss. 3. 15. *let peace (or Quietnesse) bee the very ioy of your hearts*, and Psal. 119. 164. *there is much peace to them that loue it*. There must be a loue of *Quietnesse*, a delight in it, a making much of it. Loue to a thing doth quicken a man to the practise of it; loue maketh any lesson easie, any labour light; loue ouercommeth any difficulties, ouer-leapeth any stumbling blockes, ouer-ruleth any vnruely passi-

1 Cor. 13. 4. 5.

passions : loue suffereth
long, loue is kinde, loue en-
uierth not, loue doth not be-
hauē it selfe vnseemely.

Therefore if wee would
studie to be Quiet, wee
must loue to be Quiet, if
we would follow the pra-
ctise of it in our conuersa-
tion, wee must loue the
worth of it in our affe-
ction.

Neither is it enough
for vs to loue Quietnes,
and to like of it (for so the
most vnquiet and turbu-
lent Spirit may sometimes
approoue of it) but wee
must heartily long after
Quietnesse, if wee would
truly and sincerely study
to be Quiet, we must long
after peace and Quietnes,

2

A longing
after it.

Psal. 42. 6.

Psal. 34. 14.

2 Tim. 2. 22.

Psal. 120. 7.

Mat. 13. 44. 46

Chrysostome

as the heart doth pant and long after the water brooks: Wee must seeke peace and ensue it; we must strine for it; Davids Motto must bee ours, *I am for peace.* Quietnesse is like that pretious treasure & peerelesse pearle mentioned Mat. 13. 44. which when a man hath found & rightlie valued, he so longeth after it, that hee is content to part with all things else to purchase it. To which purpose take notice of this golden sentence of the golden mouth'd father Chrysostome: Didst thou know (saith hee) the worth of Quietnesse, or consider the sweetnesse of it, thou wouldest sell all that thou

thou hast to buy it ; were it present, thou wouldest welcome it, were it absent, thou wouldest make search after it, were it lost, thou wouldest neuer leave until thou hadst reconered it, were it to bee bought, thou wouldest think no siluer or gold too much to procure it.

The feruencie of our loue towards Quietnesse and the earnestnesse of our longing after it, will appeare by an other duty in this case requisite vnto it, and that is, Praier for it. We are commanded to pray for our owne peace, and also for others peace, and also for all things else besides peace: Be carefull for nothing, but

M 5 diligent

3
Praier for
it.

Philip. 4. 6
Iam. 5. 13.

Psal. 42. 6.

Psal. 34. 14.

2 Tim. 2. 22.

Psal. 120. 7.

Mat. 13. 44-46

Chrysostome

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 thou

thou hast to buy it ; were it present, thou wouldest welcome it, were it absent, thou wouldest make search after it, were it lost, thou wouldest neuer leaue until thou hadst reconered it, were it to bee bought, thou wouldest think no siluer or gold too much to procure it.

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3
Praier for
it.

Philip. 4. 6
Iam. 5. 13.

M 5 diligent

*diligent in praier, Phil. 4. 6.
Is any one afflicted? let him
pray, Iam. 5. 13.*

4
An ear-
nest care
and d fire
to keep it.
Eph. 4. 3.

Lastly, as there must
be a *love* and *longing* after
peace, and praier for it, so
there ought to be an ear-
nest care and endeavour in
vs to keepe and preserve
Quietnesse: Endeavour to
keepe the vnitie of the Spi-
rit in the bond of peace, Ep.

1 Tim. 4. 11.

4. 3. To this end we must
meditate vpon those things
which appertaine to peace,
and giue our selues wholly to
the practise thereof, that our
profiting may appeare to all.

1 Tim. 6. 11.

And further wee must flie
those foolish and hurtfull
lusts which hinder *Quiet-
nesse*. What those euils
are which we must to this
end

end auoide, wee shall see
in the sequell of this treatise
in their proper place:
In the meane while let vs
take notice of those particular
duties and speciall
caueats which may further
vs in this practise of
Quietnesse.

CHAP. XVIII.

*Directions for our outward
disposition vnto Quietnesse,
in our behauiour
towards others.*

FROM the affection of
the heart, we are now
to proceede to the *Outward
disposition vnto Quietnesse*,
which is the wise &
discreet

discreete carriage of the whole man vnto the practise of Quietnesse. This disposition of the whole man vnto Quietnes may bee considered in a two-fold object :

1. In mans behaviour towards God.

2. In mans behaviour towards man.

Of the first of these, how a man may haue peace towards God, and be found of him in peace, hath bene already declared in its proper place. Wee are now in a discourse of outward peace with men, & therefore are principally herein to enquire how wee are to demeane our selues to get and to pre-
serue

Rom. 5. 1.

2 Pct. 3. 14.

seruethis quietnesse with them. For the better rectifying of our selues herein, we are to consider that there is a twofold way to quiernesse.

1. *Active*, by doing.
2. *Passive*, by suffering.

Active
quietnes.

First wee will take notice of *Active Quietnesse*, how wee may demeane our selues quietly and peaceably with others, not to hinder either theirs or our owne quietnesse by our actions. To this end wee may obserue this threefold caueat :

1. For our *Gesture*.
2. For our *Words*.
3. For our *Workes*.

And first for our very *gesture*, wee must haue a speciall

t. In our
gesture.

Gen. 4. 6.

Gen. 31. 9.

Matt. 27. 39.

Matt. 5. 22.

speciall careouer it if wee would practise *Quietnesse*: for though other things be silent, yet our very *gesture* may bewray our owne *vnquietnesse*, and disquiet others, as we may see in *Cain*, Gen. 4. 6. in *Ismael*, Gen. 21. 9. in the *Jewes*, Mat. 27. 39. Hence is it that our blessed Sauiour doth so sharply censure all vnciuill gesture, *Matth. 5. 22. Whosoever saith to his brother, Racha,* (which word according to the generall opinion of Interpreters, doth rather import a shew of indignation, and a contemptuous gesture, rather then any contemptuous word) *shall be worthy to be punished*

punished by the counsell.
 Therefore it standeth vs
 in hand to make consci-
 ence of euery gesture of
 our body, lest thereby we
 shew contempt or anger
 towards our brethren,
 and cause vnquietnesse
 either to them or to our
 selues. *Be ye courteous one
 to another,* saith the Apo-
 stle, *Ephes 4.32.* And a-
 gaine, *Tit. 3.2.* Put them
 in remembrance that they
 bee *compassionis*, soft or gentle,
 shewing all meeknesse to all
 men. This milde gesture
 will shew it selfe, 1. in
 conuersing amiably, 2. in
 saluting courteously, 3. in
 giuing reuerence to eue-
 ry man respectiue-
 ly. What quietnesse did
 Abraham

Eph. 4.32.

Tit. 3.2.

Gen. 23. 7. 12.

2 Sam 15. 6.

Gen. 16. 12.

Gen. 27. 11.

1 King. 12. 14.

Gen. 4. 6.

Abraham gaine with the *Hetbits* by his milde and courteous gesture? How did *Absalom* with kinde courtesies steale the hearts of the men of *Israel*? On the contrary, what great vnquietnesse did there befall *Ismael* by reason of his vnciuill carriage? Many such *Ismaels* wee haue in these dayes, rough *Satyres* like *Esau*, sterne Sirs like *Rhehobam*, dogged male-contentents like *Cain*, *Cynicke Stoicks* like *Timon* of *Athens*, *Misanthropoi*, Men-baters, whose very countenance is like a *Gorgon* and *Medusa*, whose sowe lookes and vnciuill gesture doe turne
milkie

milkie mildnesse into
fowrenesse and vnquiet-
nesse. But thou, O man,
or woman, whosoever
thou art that fearest God
and louest quietnesse, be-
ware of sternnesse and
stately fullennesse; *Put on*
the bowels of kindnesse, hu-
mitie and meeknesse.

Coloss. 3. 12.

In the next place, if we
would practise quietnes,
we must take heed vnto
our *Words* : for there is
nothing which doth
more breed vnquietnesse
then vnquiet words. *The*
tongue (as *S. Iames* spea-
keth) *is but a little mem-*
ber, and yet it disquieteth
the whole body, and setteth
on fire the whole course of
nature, it selfe being set on
fire

2. In our
words.

Iam. 3. 6.

Pro. 12. 18.

Ibid. 13.

Pro. 18. 6. 7.

Pro. 21. 13.

Psal. 39. 1.

Psal. 141. 3.

fire of hell. And the Wise man saith, There are words like the pricking of a sword.

And againe ; A man is snared by the transgression of his lips. And againe ;

A fooles lips enter into contention, and his mouth catcheth for stroakes. And againe ;

Whoso keepeth his mouth, keepeth his soule from troubles. Therefore

if thou bee wise, if thou loue quietnesse, if thou wouldest keepe thy selfe from trouble, haue a care vnto thy tongue. Resolue

with David ; I will take heed to my wayes, that I offend not with my tongue.

Pray with David ; Set a watch, O Lord, before my mouth, and keepe the doore

of

D

of my lips, Let God rule the tongue, and then all will be well. And that thou maist the better auoid the vnquietnesse of the tongue, obserue these cautions: 1. For the matter of thy speech, let it be iustificable, *Speake the truth*, Zach. 8. 16. 2. Let it be profitable: *The lips of the righteous know what is acceptable*, Pro. 10. 32. 3. Let it be seasonable: *A word fitly spoken, is like apples of gold in silver pictures*, Pro. 25. 11. Next for the manner of thy speech; let it be 1. Honest, *Let all euill speaking be put away from you*, Eph. 4. 31. 2. Modest: *Let no filthinesse, nor foolish talking, nor iesting,*

Pro. 16. 1.

Zach. 8. 16.

Pro. 10. 32.

Pro. 25. 11.

Eph. 4. 31.

Eph. 5. 4.

Coloss. 4. 6.

Pro. 15. 1.

Galat. 6. 1.

Iam. 1. 19.

Iob 30. 37.

Psal. 31. 1.

Pro. 10. 19.

iesting, nor words not
comely, proceed out of your
monthes, Ephes. 5. 4.
3. Mecke, both in ordina-
rie talke, Let your speech
bee alwayes with a grace,
Coloss. 4. 6. and in our an-
swers; A soft answer tur-
neth away wrath, but gri-
uous words stirre up wrath,
Pro. 15. 1. and in our re-
proofes; If any man bee
overtaken in a fault, yee
which are spirituall, restore
such a one in the spirit of
meeknesse, Gal. 6. 1. Lastly,
for the Measure of thy
Speech; 1. Be slow to speake,
lay thine hand upon thy
mouth, keepe it in as with a
bridle. 2. Be not too tal-
katiue, for In the multi-
tude of words there wan-
teth

testh not sinne, but hee that
restraineth his lips is wise,
Pro. 10. 19. A foole pow-
reth out all his minde, but a
wise man keepeth it in,
Pro. 25. 11. 3. Be not too
hastie to speake, for Hee
who answereth a matter be-
fore he heare it, it is follie
and shame vnto him, Pro.
18. 13. Memorable is
that saying which *Valer-
ius Maximus* reporteth
of *Xenocrates*, that he was
wont to say, that it repen-
ted him many times that he
had spoken, but it neuer re-
pented him that he had held
his peace.

Pro. 10. 11.

Pro. 18. 13.

Valer. Max.

But what will it auaille
vs to shew courtesie in
our gesture, and to bee
quiet in words, if our deeds
tend

3. In our
deeds.

1. Cor. 15. 33.

Matt. 7. 12.

tend to vnquietnesse?
Enill words corrupt good manners, but wrongfull deeds doe worke much more vnquietnes: therefore he who would practise quiennesse, must bee very warie of all his actions, and take heed vnto all his wayes. In which direction, that generall rule of *Nature* so pithily vrged by our blessed Sauiour, may bee our best direction: *Whatsoeuer yee would that men should doe vnto you, doe so vnto them.* But because generall Axioms doe not so fully worke vpon the conscience, as doe particular demonstrations; therefore wee will briefly take

a view of this generall caveat in the particular actions of mens liues, which may bee reduced vnto these three heads :

1. *Actions Distributive.*
2. *Actions commutative.*
3. *Actions conuersative.*

Actions distributive doe consist in the distribution of *rewards* and *punishments* : in both which whosoever will practise quietnesse, must obserue a *Geometricall* proportion according to mens deserts. For when *rewards* are distributed vnrespectively, occasion is offered of murmur, griefe, and enuie : and when *punishments* are inflicted vnderdeseruedly, a gap is opened

ned to discontent, complaint, and mutinie; both which are enemies vnto peace and quietnesse.

Therefore he who would take away all occasions of vnquietnesse in this kinde, must obserue this Christian policie: For *Rewards*, let them be distributed, 1. *iustly*; *Render to euery one their due*, Rom.

Rom. 13. 7.

13. 7. 2. *Fully*; *Giue to euery one their portion in due season*, Luke 12. 42.

Luk. 12. 42.

3. *Cheerfully*; for God *lovetb a cheerefull giuer*,

1. Cor. 9. 7.

1. Cor. 9. 7. *Againe*, for *punishments*, let them bee inflicted, 1. *moderately*;

Eccles. 7. 16.

Be not thou iust ouer-much, Eccles. 7. 16. 2. *aduisedly*;

Ibid. 23.

Giue not thine heart to all the

the

the words that men speake,
lest thou heare thy servant
cursing thee, Eccles. 7.23.

3. Seasonably ; Chasten
whiles there is hope, Prov.
19.18.

Pro.19.18.

Actions Commutative
consist in mutuall traf-
ficke & dealings betwixt
man and man : wherein
for the practise of *Quiet-*
nesse an *Arithmeticall* pro-
portion is to be obserued
in the equalitie and equi-
tie of our dealings ; that
rule of the Apostle ta-
king place in euery parti-
cular of this kinde, *Let no*
man oppresse or deceiue his
brother. We may take no-
tice of it in these particu-
lars : 1. In *Buying* and *Sel-*
ling if we would preserue

1 Thess. 4.6.

N

Quiet-

Amos 8.4.

Leuit. 19.36.

Amos 8.5.

Psal. 37.21.

Pro. 22.7.

Exo. 22.14.15

*Quietnesse, we must looke
 that the commodities
 which we commute, bee
 for qualitie saleable ; wee
 may not sell the refuse :
 for quantitie iustifiable ;
 Inſt ballances, true waight,
 a true Ep̄ha, a true Hin :
 and for price tolerable ; we
 may not make the Ep̄ha
 ſmall, and the ſhekell great.
 Againe, for borrowing and
 lending ; wee muſt lend
 freely : The righteous is
 mercifull and lendeth, Pſal.
 37.21. Borrow ſparingly :
 The borrower is a ſervant
 to the lender, Pro. 22.7.
 and pay truly : If a man
 borrow of his neighbour, he
 muſt make it good, Exo. 22.
 14. 15. and beware for
 whom wee become ſure-
 tie :*

tie ; for Hee that hateth
suretiship is sure, Pro. 11.

Pro. 11. 15.

15. Againe, for Couenants
and Promises, wee must
keepe these caueats :

1. promise aduisedly : Bee
not rash with thy mouth.

Eccles. 5. 2.

2. Couenant lawfully :

Make not shipwracke of a
good conscience.

1. Tim. 1. 19.

3. Per-
forme iustly : for A man
that boasteth and keepeth
not his promise, is like clouds
and winde without raine,
Pro. 29. 14.

Pro. 29. 14.

Actions Conuersative
doe consist in the orde-
ring of our conuersation ;
wherein that we may pra-
ctise quietnesse, obserue
these caueats : 1. Liue
peaceably : If it be possi-
ble, as much as in you lieth,

Rom. 12. 18.

Tit. 3. 2.

1 Theff. 5. 22.

Philip 4. 8. 9.

line peaceably with all men, Rom. 12. 18. 2. Conuerse friendly: Shew all meekenesse to all men, Tit. 3. 2. 3. Auoid all occasions of offence: Abstaine from the very appearance of euill, 1. Theff. 5. 22. 4. Finally, Whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things are louely, whatsoeuer things are of a good report, if there be any vertue, if there be any praise, thinke on these things, and haue a care to practise them, Philip. 4. 8. 9.

CHAP.

CHAP. XIX.

*Directions for Passive Qui-
etnes in suffering wrongs.
And first against verball
wrongs.*

HAuing taken notice
of those directions
which might fit vs for
Active Quietnesse in the
quiet and peaceable de-
meanour of our selues
towards others ; wee are
now to be directed con-
cerning *Passive Quietnes*,
which consisteth in the
quiet and patient suffe-
ring of wrongs and iniu-
ries when they are offered
vnto vs. Now those
wrongs and iniuries are
of two sorts :

Passive
quietnes.

N ;

1. Ver-

Quietnesse
against
verball
wrongs.

2 Cor. 6. 8.

1 Cor. 4. 10.
14. 15.

1. *Verball*, in words.
2. *Reall*, in deeds.

Concerning *Verball Wrongs*: It is the dutie of euery good Christian in patience to possesse his soule, and not to be moued to vnquietnesse by any reproachfull or iniurious words: for so the Apostle doth aduise them to *approne themselves as the seruants of Christ, through honour and dishonour, through euill report and goodreport, 2. Cor. 6. 8.* And to this end the same Apostle doth propose his owne example, *1. Cor. 4. 10.* where hee saith, *Wee are made a gasing stocke to the world, to Angels, and to men; wee are reuiled, and yet*

yet we blesse ; wee are defamed, and yet wee intreat. Which example if it bee not sufficient for our president, the Apostle Peter proposeth another example, against which there can bee no exception: Christ (saith he) hath left vs an example that wee should follow his steps, who when he was reviled, reviled not againe ; when hee suffered, threatened not, but committed himselfe to him, who iudgeth righteously.

1 Pet. 2. 21. 23

Now whereas verball wrongs are offered two manner of wayes, 1. by contumelious & reproachfull speeches, 2. by slanders & infamous reports ; wee will take notice of

1. Against contumelies.

Ro. 12. 18.

both of these sorts severally, and of the remedies to be applied vnto each of them, that we may live quietly. And first as concerning *Contumelies*, I cannot denie, but that vnto a *Naturall* man, reproaches, mockes, taunts, reuiling, and reproachfull speeches, are sore disquieters: *They are words which doe pricke like a sharpe sword*, and doe prouoke the patience of many. But what then? *Grace* should over-sway *Nature*; and we haue worthy presidents, not only in those who had receiued the light of grace, but also in them who had onely the light of nature, to this purpose.

purpose. In the former kinde wee haue example in *Moses*, who albeit hee was often prouoked, yet for his patience against those prouocations, obtained the name of *the meekest man vpon earth*.

Numb. 12. 3.

The like example wee haue in *Dauid*, when railing *Shimei* had with these bitter and reproachfull tearmes railed on him, *Come out thou bloody man, come out thou man of Belial*; did *Dauid* fret and fume? did hee disquiet himselfe? No: but when as hee might haue auenged himselfe vpon that reproachfull tongue, and was to this end by some of his followers mightily

1 Sam. 16. 7.

*Seneca, de
constant.
cap. 18.*

*Lycosten.
Apoth.*

egged on, hee made no other replie but this, *Let him alone.* In the latter kinde we have examples even among the Heathens themselves very memorable. It is reported of *Socrates*, that hee tooke in good part the taunts and reproofes which the Poets and Plaiers published against him. It is likewise reported of *Aristippus*, that being baited by a railing tongue, hee went his way as if he had not taken notice of it; and being further prouoked by his insulting enemie, who followed after him clapping his hands & crying, *Tarry Aristippus, why dost thou haste*

haste away ? made no other replie vnto him but this; *Therefore I goe away, because howsoeuer thou hast the power of speaking, yet I haue not the power of hearing.* Not much vnlike was that replie of *Augustus Caesar* to one who by reproachful speeches had vilely abused him : *If thou canst not bee master ouer thy tongue, yet will I be master ouer mine eares.* The patience of *Antigonus* in this case is admirable, who being behinde a tapestrie, and hearing two of his souldiers bitterly to raile against him, softly pulled the tapestrie aside, and shewed himselfe vnto them, onely thus

*Sueton in
vita Caesaris
August.*

Seneca de
Ira, l. 3. c. 23

Plutarch.
de Ira.

thus gently checking them: *Get somen hat further off, for feare lest the King heare you.* The same Prince vpon a certaine time ouer-hearing some of his souldiers scoffing and iesting vpon his deformitie, was no whit disquieted, but retorted vpon the scoffers this wittie quip: *I am glad (saith he) and conceiue some hope of good lucke, because I haue Silenus in my Campe.* The patience of Philip King of Macedon in this kinde is almost incredible, who when he had courteously giuen audience to the Athenian Embassadors, and the better to gratifie them, made this profer
vnto

vnto them ; Tell mee if I
may doe any thing which
may bee gratefull to the
Athenians : *Demochares*
(who for the libertie and
petulancie of his tongue,
was commonly called
Parrhesiastes) one of the
Athenian Embassadors,
vndertooke the answer,
and laid, Goe hang thy
selfe : They that stood
about *Philip*, were highly
displeased at so inhu-
mane an answer ; whom
Philip commanded to be
silent, willing them to dis-
misse that *Thersites* safe
and sound, adding this
speech vnto the rest of
those Embassadors ; Tell
the *Athenians*, that they
are more proud that speake
thus,

thus, then they that heare
them spoken without re-
venge. O admirable pati-
ence of a Prince, of a
Conquerour, of an Hea-
then man ! And now
who art thou that doest
finde thy selfe so much
disquieted at a few foo-
lish words ? Doth it hurt
thy flesh ? doth it preiu-
dice thy health ? No
surely, vnlesse by thine
owne vnquietnesse thou
doest this thy selfe. Are
they mockes and scoffes
which doe disquiet thee ?
They doe more hurt
them then thee. Are they
bitter inuectiues, reproa-
ches, and railing speeches
which are vttered against
thee ? What wise man
will

will grieve at every barking of a dogge? Excellent is the direction of that diuine Philosopher *Seneca* to this purpose, whose aduice I will here recite in his owne words:

Let every man, as often as he is prouoked by reproachfull speeches, say thus vnto himselfe, Am I more powerfull then Philip? yet hee patiently suffered disgraces without reuenging them. Can I doe more then Augustus Caesar, who taxed the whole world, yet could not he escape the taxing of the tongue. Who am I, that no man dare offend mine eares? Many haue pardoned blowes, shall not I words? Let age excuse a childe,

Seneca, de Ira, lib 3. c. 24.

childe, her sex a woman, libertie a stranger, familiaritie a domesticke. Is this the first time he hath offended? Let vs bethinke how often he hath contented vs. Hath he often offended in that kinde? Let vs endure that which we haue suffered long. Was he a friend? He did that which he pretended not. Was he an enemy? He did but what he was likely to doe. If hee were a wise man, let vs endure him; if a foole, let vs pardon him. What could bee spoken more diuinely of a meere Philosopher? what more heauenly of an Heathen? Yet because wee haue a more sure word for our direction in the word of God,

God, let vs there-hence
 fetch our best directions
 for quietnesse against an
 euill tongue: in which sa-
 cred librarie we shall find
 against this maladie a
 threefold remedie: 1. *A*
deafe eare, 2. a silent tongue,
3. a quiet hart. For the first
 wee haue an example in
Dauid, who when his ene-
 mies did reuile him and
 railed against him, shew-
 eth what he himselfe did
 all this while: *I was* (saith
 hee) *as a deafe man that*
heard not, *Psal. 38. 12. 13.*
 For the second, wee haue
 an example in *Saul*,
 1. *Sam. 10. 27.* when be-
 ing anointed King ouer
Israel, Some children of
Belial scoffed at him, and
 spake

Psal. 38. 12. 13.

1 *Sam. 10. 26.*
 27.

1. Pet. 3. 4.

Pro. 20. 22.

2. Against
slanders.

spake reproachfull speeches against him, the text speaketh to his singular commendation, that Hee held his peace, as if hee had taken no notice of it. For the third, the Apostle Peter telleth vs, that a meeke spirit is in the sight of God much set by. And this caveat is often in the booke of God repeated; Say not in thine heart, I will recompence euill for euill.

Now for the second sort of verball iniuries, which do consist in scandals, slanders, and euill reports which are raised against vs; I acknowledge likewise that they are sore prouokers vnto vquietnesse: and mee thinkes I
heare

heare the complaint of parties in this case traduced, to this effect : *Alas, who can be quiet being thus defamed ? Euill suspicions are raised vp against mee : matters are laid vnto my charge, whereof I am as innocent as the childe but this day borne : my good name, fame, honestie and reputation is called into question ; and can you blame me then if I am vnquiet ? Who can endure it ? It toucheth my free-hold ; I had rather haue my life then my good name taken from mee : For A good name is better then a pretious ointment ; A good name is to be desired before riches, and louing fauour aboue silver and gold. These and*

Eccles 7.1.

Pro. 22.1.

and such like Apologies
doe the most part make
for their vnquietnesse,
when they are prouoked
by slanderous speeches;
and for these causes they
suppose themselves to
haue sufficient warrant
for their vnquietnesse.
But let mee reason the
matter a little with them:
Are these reports true
which are raised against
them? or are they of ma-
lice forged to depraue
them? If they be true re-
ports, they haue the more
cause to mourne, and to
griue, as suffering iustly
for their owne impietic.
But if these accusations
haue no shadow of truth,
but are either meere sur-
mises,

mises, or forged cauillations, then why should it disquiet them ? I know the common replie will be this : *If I were guiltie of what I am accused, if I were faultie in that which is laid vnto my charge, it would the lesse disquiet mee, and the lesse griue mee.* Nay, but then thou hadst iust cause of griefe, for the Apostle saith, *Let none of you suffer as an euill doer, or as a busie bodie ; but if any man suffer as a Christian, (that is, without any iust default or desert of his owne) let him not be ashamed, but let him glorifie God in this behalfe.* Againe our blessed Sauour doth giue this comfort in this case:

1. Pet. 4. 15. 16

Matt. 5. 11.

Plutarch. in
vita Ale-
xandri.

case : Blessed are yee when men shall revile you, and persecute you, and shall say all manner of euill against you falsly. The lesse guiltie, the lesse grieve: where there is no iust accusati- on, there all vnquiet per- turbation is vniust. *It is a kingly thing (saith a great King) to heare euill when thou doest well.* Lying tongues are no corra- siues: against all slanders, backbitings, and sinister reports, *A good conscience is a continuall feast.* But yet, as I would not haue a Christian to disquiet himselfe, so neither would I haue him to be too secure in case of euill reports. There may be a pretious

precious antidote extracted out of this poison, a soueraigne medicine out of this maladie. Let a man then thus demean himselfe in the midst of euill reports : 1. Let him consider all his wayes, and marke well whether he haue not at one time or other giuen occasion to make way vnto those sinister conceits : *If wee would auoid an euill name, wee must (as the prouerbe goeth) auoid all things that cause the same.* 2. Let him suspect himselfe, and feare the omission of some good duties required, which by Gods iust iudgement, may breed the imputation of those vices

M. Greenham in his sermon of a good name.

1 Pet. 2. 12.

1 Pet. 2. 15.

vices with which hee is charged. *Euill reports* (saith our worthy *Greenham*) must teach thee that although thou be not so euill as men would make thee, yet thou art not so good as thou shouldst be. 3. Let him looke carefully to his future conuersation: *Haue your conuersation honest among the Gentiles, that whereas they speake against you as euill doers, they may by your good workes which they shall behold, glorifie God.* For so it is the will of God, that by well doing yee may put to silence the ignorance of foolish men.

CHAP.

CHAP. XX.

Directions for Quietnes against reall wrongs. 1. Against the bodie. 2. Against the goods.

IN the next place wee are to learne the Practise of *Quietnesse* against *reall wrongs* and iniuries when they are offered vn- to vs : which kinde of wrongs may be reduced into these two ranks.

1. Wrongs offered to our *bodie*.

2. Wrongs offered to our *goods*.

For the 1. of these, In wrongs offered to the *bo-*

O

dy

Quietnes against re- al wrongs.

I
In wrongs offered to the body.

dy, whether by blowes, stripes, bands, imprisonment, or any other iniurie or iniurious gesture offered to the body, it is the part of euery good Christian to study to be quiet. For so our blessed Sauiour doth expressely command, *Math. 5. 39. I say vnto you resist not euill, but whosoener shall strike thee on the right cheeke turne to him the other also.* By which phrase of speech hee doth imply, that all his disciples must with patience put vp many blowes, strookes, and stripes, rather then infringe Quietnes: which precept as by his word he doth command, so by his own

Math. 5. 39.

owne example hee doth commend it vnto vs, for when hee was smitten before the high Priest, hee smote not againe; and when *Peter* drew out his sword in his defence to resist the officers which apprehended him in the garden, he spared not to giue him for that fact a sharpe and seuerereprebension.

Ioh. 18. 22.

Math. 26. 51.
52.

Obiecti-
ons in this
case.

I confesse that it is a very difficult thing for flesh and bloud to bee quiet in such a case: and methinks I heare rebellious nature reasoning thus: *What? would you haue mee quiet being thus farre prouoked: He hath drawne my blond, I feele the smart, hee hath*
O 2 *giuen*

Deut. 19. 18.

Answered

Heb. 10. 30.

given the first blow, I cannot
 chuse but reply with the
 next; hee shall have as good
 as he brought; it were a dis-
 grace to mee to put up such
 apparant wrong; the world
 would condemne mee for a
 coward, I cannot forbear:
 An eye for an eye, and a
 tooth for a tooth. But heare
 me, my friend, where
 findest thou that reuenge
 allowed? Thou hast not
 learned it in Christs
 schoole; where doth the
 booke of God give way
 to quarrellings, fightings,
 and reuengings? who
 gaue thee authoritie to
 reuenge thy selfe? Doth
 not God himselfe tell
 thee, *vengeance is mine, I
 will repay it*? But thou art
 prouo-

prouoked? What then?
*auenge not your selues, giue
 place vnto wrath. But
 thou art challenged and
 it is a disgrace vnto thee
 to refuse a challenge?*
 Know this that true grace
 and credit standeth more
 in obedience to God,
 then in foolish hazzarding
 of life or limme: for a
 blast of vaine reputation
 among men. *But what wil
 you haue mee to doe* (saith
 corrupted nature) *in such
 a case? will you haue mee to
 stand still like a blocke? will
 you haue mee to put vp those
 blowes? that were the ready
 way to make mee a common
 Ass, euery one will be ready
 to ride vpon my back: hear-
 ken vnto Seneca his excel-
 lent*

Rom. 12. 19.

Series de
 ira l. 2. c. 34

lent counsell in this case :
 it is the part (saith he) of a
 silly and miserable man , to
 bite him that biteth him ; to
 strine against our equals is a
 matter doubtfull , against
 our superiours , it is furie,
 against our inferiours it is
 basenesse ; the displeasure
 suddainely qualeth, when as
 the one part forbeareth to
 contend ; hath hee stricken
 thee ? flie backe ; for in stri-
 king him againe, thou shalt
 give both occasion to strike
 often, and an excuse for
 striking.

Directi-
 ons for it.

And for the better di-
 rection vnto Quietnesse
 in such a case, it will not
 bee amisse to put in pra-
 ctise these rules.

- I. Not to seem to take
 notice,

notice of those blowes or iniuries which are offered vnto vs; according to the example of *Cato*, whom when an inconsiderate fellow had striken in the *Bath*, and afterwarde; knowing who hee was, submitted himselfe vnto him, asking pardon for his fault: *Cato* replied vnto him, *I remember not that thou didst strike me.*

Seneca de ira lib. 2. cap. 32.

2. To put it by with a secret reprove, rather then with a reuengefull check. As it is reported of the same *Cato*, whiles he was pleading a cause in the *Senate*, *Lentulus* a factious and seditious fellow, and his inueterate enemy, hawking vp from the

O 4 depth

Idem ibid.
l. 3 c. 38.

Idem ibid.
l. 3 c. 11.

Rom. 13. 4.

depth of his stomach a
thicke and filthy spittle,
blew it right vpon Cato
his face, Cato wiping his
face, put of that iniury
with this iest, *truely Len-
tulus, I will now maintaine
it against all men, that they
are deceined who say that
thou hast no mouth.* The
like is reported of Socra-
tes, that he hauing recei-
ued a boxe on the eare,
said nothing else but this,
that it was a great fault,
that men knew not when
they should come abroad
with an helmet vpon their
heads.

3. If the wrong bee
more grieuous, then to
seeke the lawfull remedy
of the magistrate, for *hee*

is

is the Minister of God for
thy good, and beareth the
sword to execute vengeance
vpon euill doers.

4. Referre thy selfe
vnto God as the supream
Iudge, whose right it is to
reuenge all wrongs, and
who hath faithfully pro-
mised, *vengeance is mine,
I will repay it.*

Heb. 10. 30.

The latter sort of these
reall iniuries are those
wrongs & iniuries which
are offered vnto our
goods; wherein likewise
euery good Christian
must be of this Christian
resolution, rather to put
vp many wrongs, to suffer
many losses, to sustaine
many iniuries, then to
breed vnquietnesse. *If any*

2
In wrongs
effere d to
our goods

Math. 5. 40.

1. Cor. 6. 7.

Strabo.

Herodotus.

man (saith our blessed Saviour) will sue thee at the law, and take away thy coat, let him have thy cloak also; And to this purpose the Apostle, 1 Cor. 6. 7. this is utterly a fault among you, because ye go to law one with another; why doe yee not rather take wrong? why doe yee not rather suffer your selues to be defrauded. Strabo reporteth of the ancient Indians, that they would endure any thing, rather then enter into contentions. And Herodotus of the Persians, that they would rather depart from their owne right, then seeke to right themselves by litigious actions.

By

By how much the more lamentable are the contrary courses so vsuall at this day among many who professe themselves to bee Christians. What vnquiet suites, contentions, pleadings, and going to law is there now adaies euery where for very trifles? The least lottle, the smallest trespasse is ready presently to make way to an action at the law. Once it was counted ominous for a man to commence actions, and follow suites; but now he is no body that haunteth not the courts of Iustice, neither is there any citie, towne, or village almost in a Country, wherein there

The vn-
quiet suites
and con-
tentions
of our
times.

*Cesar com-
ment.*

Plutarch.

there is not a multiplicity
of these contentions.
When a Citizen of Rome
made a motion to haue
the pleading place at
Rome couered ouer with
canuase, to keepe the heat
of the sunne from the
Pleaders and Clients
heads, Cato that graue
Censor replied; I for my
part (quoth he) could ra-
ther wish that all the waies
to the pleading place, were
ouerlaid with cartropes, and
the floore before the plea-
ding place paneled with sharpe
flints, that the feete of them
who take such pleasure in
haunting the pleading place,
might feele so much paines
in going thither, as their
heads of the Sun when they
are

are present there. It were
to bee wished that *Catoes*
with might take place in
our pleading places, that
our litigious Suit-follow-
ers might smart as well in
their bodies for their
paines in following friuo-
lous suites, as they are
sure to smart in their pur-
ses before the end of their
suites; then should wee
haue lesse lawing & more
loue, fewer quarrells and
more Quietnesse. *Aeneas*
Siluius (afterwards better
knowne by the name of
Pope *Pius*, though lesse
pious after that he vnder-
tooke that name) had a
pretty conceit to deterre
men from going to law
one with another, by
com-

Platina.

comparing *clients* to birds, courts to the field, lawes to the net, and Lawyers vnto *Fowlers*: Many a sillie fowle and simple foole becommeth a iust prey through his own vnquiet stirrings vnto these cunning fowlers, who thoroughly plucke their feathers, and strip them naked, before they suffer them to get forth of their hands. Farre wiser were the *Lacedemonians*, who (as *Plutarch* reporteth) did vsually end contro- uersies beewene them- selues, and not suffer themselves to be betrayed by others. It was good counsell which a graue Philosopher gaue vnto the

*Plutarch in
vita Ly-
curgi.*

the Thebanes: If (saith he) he which harme you be weaker then your selues, pardon him, if more mighty, pardon your selues. The Wise man telleth vs, that it is an honour to cease from strife: And the Apostle taxeth this common custome of going to law one with another as a shamefull thing, I speake it (saith he) to your shame: and he goeth farther, not only imputing shame, but also folly vnto those who are faultie in this kinde: is it so that ther is not a wise man among you, no not one that is able to iudge between brethren. And not this alone, but hee wondereth at those who shall dare to ad-

Crates.

Pro. 20. 3.

1 Cor. 6. 5.

adventure vpon such
contentious courtes, dare
*any of you hauing matter a-
gainst his brother, to go to
law one with another.*

The reme-
die, and
how men
may go to
law one
with ano-
ther.

Which place of the A-
postle is not so to be wre-
sted (nor my present dis-
course to be misapplied) as if all suites of law were
simply condemned as
vnlawfull. The Scripture
forbiddeth not mens go-
ing to law, but telleth
them how they should
go to law; lawing is not
euill if be done lawfully,
which it may bee done
with these caueats.

1. It must not be for e-
very trifle, or for euery
trespasse, but in matters
of waight & importance.

It

It is a shame to our law, & a dishonour to our Lawyers that men are suffered to trouble each other for triuiall affaires and trifles, for recovery wherof many times, tenne times, yea twentie times as much is spent as the cause is worth. It is a shame to our Nation that at euery Assises there should be so many trifling *Nisi prius*, wherein the damage is little or nothing.

2. Going to Law must be the last refuge. Law is a kinde of warre : As therefore Warre is the last meanes for the attaining of the publike peace, so should the Law be the last meanes for the attaining

attaining of priuate
peace. All meanes must
first be tried before wee
sue the Law; and if none
other meanes will serue,
then this may lawfully
haue his course. It is a
foule disorder in our
Land, that men are sued
whenthey would gladly
compound; whenthey
would willingly satisfie
by priuate order, they are
compelled to answer to
the Law; yea, which is
worse, the Law which
should be the last, is not
only made the first
meanes, but many times
also a close and secret
meanes: It stealeth vpon
men before they bee
aware, & heapeth charge
where

where it might bee auoided.

3. Law must be prosecuted with mildnesse, not with extremitie : *Let your moderation be knowne to all men.* In suing bands, and recouering of damages, a man must not alwayes lay vpon his aduersarie the extremitie, but he must moderate it with pitie : *Mercy reioiceth against indgement;* And *He shall haue indgement without mercy, which sheweth no mercy.* It is not a sufficient cloake to couer thy crueltie, that the Law doth afford thee this aduantage : woe were it vnto thee, if God should deale with thee according

Philip. 4 5.

Iam. 2. 13.

ding to extremitie; thou who daily pleadest for mercy, if thou wilt haue mercy, shew mercy.

CHAP. XXI.

A view of the common motives to vnquietnes; and therein first of the principall cause, the deuill; his instruments, and the way to withstand him and them.

Causers of
vnquietnes

Hitherto wee haue seene the practise of *Quietnesse* in the nature of it, and our affection and disposition vnto it: Now it remaineth that we take notice of those speciall
lets

lets and hinderances which most commonly doe keepe men from this quiet practise. And these (for methods sake) wee may reduce into two sorts.

1. The Principall cause.
2. The Instrumentall cause.

The principall cause, or rather causer of vnquietnesse, is the *Devill*, that same enemy of mankinde, that ἐνδὸς ἀνδράων, that envious man, who soweth tares of enmitie and discord in the hearts of men : and the names which are in Gods booke giuen vnto him, doe intimate no lesse ; for hee is called *Beelzebub*, which signifieth

The principall cause the Deuill.

Mat. 13. 25. 28

Mat. 13. 24.

Iob 1.6.

Reuel. 12.10.

Matt. 4.2.

Reuel. 12.3.

signifieth *A master of flies*, because as flies are busie buzzing about mens cares, so is hee busie in buzzing vnquietnesse in to mens mindes. Hee is called *Sathan*, because he is the *Accuser* of men, accusing them to God, to men, and to themselves. He is called *The Tempter*, because hee doth tempt and egge on one man against another. Hee is called *The great red Dragon*, because hee is full of wrath, and spitteth the poison of it vpon those who yeeld vnto his vnquiet motions. Neither is it maruell, if this vnquiet *Devill* be so busie in seeking to disquiet men, seeking

ing

ing that he was not quiet
in heauen, but *lost his first
estate, and left his first habi-
tation*: and since the time
that he himselfe fell from
heauen, hee rageth and
rangeth vp and downe
here on earth *like a roa-
ring Lion, seeking whom he
may deuoure*. Hee is the
grand Make-bate and
master of misrule in the
world: he it is who throw-
eth a bone of variance be-
tweene the Husband and
the Wife, as hee did be-
tweene *Iaacob and Ra-
chel*; between *Father and
Sonne*, as he did between
Dauid and Absolome; be-
tweene *brother and bro-
ther*, as hee did betweene
Ioseph and his brethren; be-

Iude 6.

Luke 10.18.

1 Pet. 5.8.

Gen. 30.1.

2 Sam. 15.

Gen. 37.

2 Sam. 3.

Genes. 20.

The De-
uils Imps
to moue
vnquie-
nesse.

Luk. 11. 24. 25

betweene friend & friends
as he did betweene Iob
and Abner ; betweene
neighbour and neighbour,
as he did betweene Abra-
ham and Abimelech. In a
word , hee is that *Dann*
which disturbes al things,
making the nations drun-
ken with the cup of impa-
tience and vnquietnes.

When this *unclean*
Spirit hath found out a
bootie fit for his purpose,
he taketh vnto himselfe
these *seauen* *hellish* *spirits*
to stirre him vp to vnqui-
etnesse.

1. *Orgolites* or *teastie*
snuffe, which vpon every
light occasion prouoketh
anger and stirreth vp
strife.

2. *Eris*

2. *Eris* or *Quarrel-picker*, which whetters the tongue with chiding and brawling, *hiding the poison of Aspes under the lips thereof.*

Pfal. 140. 3.

3. *Zelotipia* or *suspicious Surmiser*, which is prone to suspect vnquietnesse, & to take all things in the euill part.

4. *Pschyraſtes* or *tale-bearer*, which doth whisper abroad secrets, and stirre vp contention between brethren.

5. *Polypragmosyne*, *busie busines*, which shall incumber the minde with much busines, and so entangle it with a multiplicitie of vnquietnesse.

6. *Pycrotes* or *long Re-*

P memo-

membrancer, which maketh him to engraue wrongs and iniuries in marble, neuer to be forgotten.

7. *Alecto*, or *Male-content*, which maketh him factious and furious in all his doings. Now when a man hath al these seuen hellish spirits within him (as it fareth with an vnquiet man) they enter in and dwell there ; and that man is (as it were) a little hell, at least wise, set on fire of hell. And then as Sathan sometimes dealt with the possessed childe, so doth he play his part with such a man : He taketh him, and teareth him, and maketh him to foame

Math. 12.45.

Iam. 3. 6.

Mark. 9.18.

foame and to pine away: yea
he maketh all vnquiet per-
sons to keepe renell quoile,
like the two Gergasens,
which were so fierce that
no man might conuerse with
them, or liue peaceably by
them.

Math. 8. 28.

Remedies
against it.

Consider this, all yee
that dwell in *Mesech*, and
lurke in the tents of *Ke-*
dar, enemies vnto peace:
An euil spirit doth follow
you, an hellish fury doth
haunt you, the Deuill in-
tendeth a mischief to-
wards you, and by this
meanes hee effecteth it in
you. O then, what mean
you? will you suffer Sa-
than thus to lead you, to
possesse you, and to ty-
rannize ouer you? pittie

Psal. 120. 5. 6.

Iam. 4. 7.

your owne soules , take
compassion vpon your
selues , labour to come
out of the paw of this
ramping Lyon, haue no-
thing to doe with him :
*resist him and hee will flie
from you* , bid him auant
Sathan, study to be quiet.

CHAP. XXII.

*Inward Motiues to vnqui-
etnesse, and herein 1. of
Anger, Malice, and En-
uie.*

Instru-
mentall
causes of
vnquietnes

FROM the principall
cause or Cauſer of vn-
quietnesse, let vs in the
next place proceede to
take a view of those in-
stru-

strumentall causes, or advantages which Sathan maketh vse of in vs or about vs to moue vs to vnquietnesse. The which for methods sake, may be ranked into these two classes.

1. *Inward* Motiues.

2. *Outward* Meanes.

We will first begin with the inward Motiues that we may strike at the root of this sinne, and trace it to the very forme. That which Saint *James* speaketh of sinne in generall: *Every man is tempted when he is drawne away by his owne concupiscence*, may be particularly verified of this sinne of vnquietnes; according as the same A-

Inward
Motiues
to vnqui-
etnesse.

James 1. 14.

Iam. 5. 1.

postle doth insinuate in
 an other place : *From
 whence are warres and con-
 tentions among you ? are
 they not hence ? even from
 your lusts which fight in
 your members.* So that we
 see the inward Motiues
 to vnquietnesse are our
 lusts : which Saint Iohn
 doth distribute into a
 threefold ranke, 1 Iohn
 2. 6. *The lusts of the flesh,
 the lusts of the eyes, and the
 pride of life.* We may thus
 subdiuide them, and as-
 signe vnto each of them
 thesetheir proper parcels.

1 Ioh. 2. 6.

The Lusts of the Flesh
 containe vnder them :

- { 1. *Anger.*
 { 2. *Malice.*
 { 3. *Ennie.*

The

The Lusts of the Eies
containe vnder them:

- 1. Conetousnes.
- 2. Curiosity.
- 3. Jealousie.

The Pride of Life con-
taineth vnder it:

- 1. Vaine-glory.
- 2. Hypocrisie.
- 3. Singularity.

First, I will begin with
those turbulent lusts and
Passions within our flesh,
which doe disturbe Qui-
etnesse; wherein Anger
must haue the first place:
A lust of the flesh, as ap-
peareth, Galat. 5. 19. and
a stirring lust vnto vnqui-
etnesse as appeareth, Pro.
15. 18. An angrie man stir-
reth vp strife, And againe,
Pro. 26. 21. As the coale

I
Anger a
great dis-
quieter.

Galat. 5. 19.

Pro. 15. 18.

Pro. 26. 21.

Genes 4. 5.

1 Sam. 20. 30.

Jonah 4. 9.

maketh burning coales, and the wood a fire, so is an angry man apt to kindle strife. It was *anger* which made *Caine* so vnquiet with his brother: *Anger* brought *Saul* so out of *Quiet* with his sonne: *Anger* which disquieted *Jonah* euen to the death. And what is the cause of most mens vnquietnesse in these our daies, especially of domesticall vnquietnes, but *anger*? aske we the reason when we meete with such vnquiet persons, what meane you thus to disquiet your selfe? what mooueth you to this vnquietnesse? their answer commonly will bee this, *I am angry.*

But

But let mee reason a little with thee (O thou vnquiet person) as the Lord did with *Ionah*, when he was in his angry fit : *Dost thou well to be angrie ?* if thou reply with *Ionah*, *I doe well to bee angrie*, for I haue iust cause, I am highly prouoked, I cannot forbear ; let that saying of the Apostle meete with thine angrie passion: *The wrath of man doth not accomplish the righteousnesse of God.* Anger is a thing vnbecoming him that is a Christian. If that be not enough to allwage thine angrie stomach, know this, that *anger resteth in the bosome of fooles* ; if that be not e-

P 5 nough

Anticipation of objections about it.

Ionah 4. 3.

Iam. 1. 20.

Eccles. 7. 10.

Math. 5. 22.

Iob. 7. 12.

Iam. 1. 19.

Rom. 12. 21.

nough to daunt thee,
 heare what Christ saith:
*Whosoever is angry with his
 brother without a cause shal
 be in danger of iudgement.
 If yet thou reply with
 Iob, am I a Whale, or a
 stocke, or a stone, that I
 should beare this wrong?
 flesh and blond cannot en-
 dure it, the occasions offer-
 ed would euen moue a stone.*
 Let me intreat thee to re-
 member what thou art, at
 least wise, what thou
 wouldest seeme to bee, a
 Christian; let ^{gr}ace then
 ouer-rule nature, and piety
 ouermaster passion. *Be slow
 to wrath, Bee not overcome
 of euill, but overcome euill
 with goodnesse. The very
 heathen men haue abhor-*
 red

red anger, and sought by
all meanes to expell it
from them: *Pisistratus* a
Tyrant in *Athens*, when a
certaine drunken man
had spoken many things
against him, and there
wanted not some about
him as bellows to blow
vp his impatience, tooke
all things patiently, and
answered those who pro-
uoked him after this ma-
ner, that hee was no more
angrie with him, then if one
blindfold should haue runne
upon him. A young child
brought vp with *Plato* re-
turned home to his fa-
thers house, and hearing
his father to chide & ex-
claime furiously in his
anger, vsed these speeches
vnto

Seneca de
ira lib. 3.
cap. 11.

Idem ibid.
lib. 2. c. 22.

vnto his father, *I haue neuer seene the like with Plato*: Memorable is the patience of that same *Plato*, and his struiuing against *anger*: His seruant had committed a fault, for the which *Plato* was about to punish him with the whip, but perceiuing himselfe to encline somewhat herein vnto choler, hee withdrew his hands which were ready to strike, and stood like vnto him who was like to be stricken; *Sperippus* his friende commeth in by chance, and finding him in this mutenesse, demanded of him what hee did, *Plato* replieth, *I chastise a man that is angry. Shall*
Ethnicks

Seneca de ira lib. 3. cap. 12.

Ethnicks thus strive against anger, and shall not Christians much more? Excellent is the meditation which the most diuine of all the Heathen Philosophers doth prescribe vnto those who are subiect to this passion of Anger: Is it a childe which doth offend vs? Beare with his age, he knoweth not that he doth offend. Is it a man? What man is there free from frailties? what thing more manlike then to passe by an offence? Is shee a woman? Beare with her sex: anger is a passion most effeminate. Is it a dumbe beast, or a stone, or such like? Thou art like vnto it, if thou bee angrie at it. Is it sicknesse
and

Senec. de
Ira, l. 2. c. 30

and calamitie? It will passe more lightly, if wee suffer it patiently. Is it God against whom thou art angry? Thou lovest as much time in murmuring at him, as when thou praieest him to be angry against thy neighbour. Is it a good man who doth thee iniurie? Beleene it not. Is it an euill man? Wonder not. Another man shall punish that wrong which hee offereth thee; and hee himselfe in doing euill, is punished by himselfe.

Remedies
against
anger.

The same Author in his threefold booke of Anger doth propose vnto vs twenty rules or remedies how to put away anger: Wee will abridge them, and take notice of the

the most principall and
especiall among them.
To put by anger, let vs
then consider with our
selues, 1. the foolishnesse,
deformitie, and vnseme-
linesse of *Anger*: There is
no passion more de-
formed then this, which
spoilcth the fairest faces
in the world, and maketh
those eies dreadful which
before were peaceable.
All seemelinesse aban-
doneth those that are an-
grie: and therefore (saith
Sextius) Some that haue
beene angrie, haue profited
themselves by looking into a
looking-glasse, for they were
troubled in beholding so
great a change in them-
selves, in that they knew
not

*Senec. lib. de
Ira 2. ca. 36.*

not themselves at that time.

2. Consider the danger of anger: It is dangerous to the body, but much more dangerous to the soule. To the body it is dangerous, because it infecteth it with a furious madnesse, and driueth it into millions of perils. To the soule it is dangerous, because it is so great a disquieter of the minde, and maketh it liable to the wrath of God. 3. Consider that all things doe happen by Gods prouidence, that we doe much more often prouoke God to wrath, then wee are or can be prouoked, and that God of his great goodnesse doth forgieue

vs much more then it is possible for vs to forgiue others. 4. Meditate vpon our owne frailties and infirmities, euen in the same kinde for which we are displeased with others. It is a golden saying to suppress choler, which *Seneca* doth commend vnto vs: *This for which I am displeased, either I haue done it my selfe, or I might haue done it.* 5. Put it off by delayes, according to that counsell which *Athenodorus* gaue vnto the Emperour *Augustus*, or that which *S. Ambrose* did since giue vnto *Theodosius*: the one whereof counselled the former to repeat ouer all the

*Senec. lib. 3.
de Ira, c. 12.*

*Plutarch.
Apoth.*

*Ambros. ad
Theodos.*

the letters of the Alphabet, the other aduised the latter to say ouer the *Lords Praier*, when they felt themselves to enter into choler. 6. Depart out of those places where they are with whom wee are angrie, or where wee may moue anger vnto others : As it is reported of the same *Augustus Caesar*, that being railed vpon by his enemies, hee went his way from the place where they were, lest their words should prouoke him vnto wrath. 7. Preuent all occasions which might prouoke wrath, as *Callias* and *Cottis*, because they would not be stirred vp to anger,

*Sueton. in
vita Casar-
is Aug.*

*Sir Martin
Cognet,
politike
discourse.*

ger, burned their enemies letters before they were read : The like did Pompey to the letters of Sertorius, and Caesar vnto Pompey his letters.

The second lust of the flesh tending to vnquietnesse, is *Malice* : It differeth from *Anger*, as the *Habit* from a *Passion*. *Valerius Maximus* doth thus distinguish them : *Anger* (saith he) at the setting forth is the quicker, *malice* in continuance is the longer. And learned *Augustine* to the same purpose : *Anger* when it is of long continuance, proueth *malice* : *Anger* doth disturbe, *malice* doth destroy : *Anger* is a moat, *malice*

2

Malice a great disquieter.

Val. Max.
lib. 9. c. 3.

lice is a beame. Therefore if *Anger* be a disquieter, much more is *Malice* a prouoker to vnquietnes. Hence is it that the Apostle taxing the contentious carriage and vnquiet disposition of such as are giuen vp to a *reprobate sense*, *Rom. 1. 29.* setteth this downe as a prime cause of it, *They were filled with madnesse.* And the Apostle *S. James* impureth the originall of all filthinesse (and so by consequence of vnquietnesse) vnto a *superfluitie of malignitiesse.* It was *Malice* that caused *Samballat* and *Tobiah* to disquiet the *Iewish* builders. It was *Malice* which caused the *Scribes*

Rom. 1. 29.

Iam. 1. 21.

Nehem. 2. 10.

Scribes and Pharisees so to hunt after the life of our *Saviour Christ*. It was *Malice* which commenced among the *Corinthians* so many friuolous quarrels. And what is the cause in these our dayes, why there is so much vnciuill ciuill disquietnesse, such heart-burning among neighbours, such crossings and oppositions betweene parties, such clamours and calling before Iustices, such suing and seeking to vex one another for trifles? Is it not *Malice*? I appeale to the conscience, whatsoever outwardly may seeme the pretence: If mens hearts were not bigger

Matt. 23. 18.

1 Cor. 6. 6.

Remedies
against it.

bigger then their suits,
not the one halfe of these
quarrels and contentions
would bee set abroach,
which now are so rife and
common in the world.

But O thou, whoso-
ever thou art, whom *Ma-
lice* doth thus whet on
vnto vnquietnesse, know-
est thou how much thou
offendest God, how
much thou doest endan-
ger thine owne soule?
Although thou carriest
the name of a *Christian*,
yet thou art indeed a pro-
fessed *Atheist*, a man of
no religion; for *Hee that
hateth his brother, is in
darknesse, and knoweth not
whither hee goeth, because
darknesse doth blinde his
eyes,*

1 Ioh. 2. 11.

eyes, 1. Iob. 2. 11. Take
this to thy terrour, Thou
art a murtherer; *Hee that
hateth his brother, is a
man slaier, 1. Iob. 3. 15.*
Nay more, Thou art of thy
father the Devill, Io. 8. 44.
and whiles thou continu-
est in this case, thou art a
very firebrand of hell
and of damnation. If
therefore thou hast any
sparke of grace, if any re-
gard vnto thine owne
soule, if any loue of hea-
uen or feare of hell, Lay
aside all filthinesse and su-
perfluitie of malitiousnesse.
Put away all malitiousnesse,
and guile, and dissimulation,
and euill speaking: And put
on the bowels of mercy,
kindnesse, meeknesse, long-
suffering,

1 Ioh. 3. 15.

Ioh. 8. 44.

Iam. 1. 21.

1 Pet. 2. 1.

Coloss. 3. 12.
13. 14.

3
Ennie is a
great dis-
quieter.

Pro. 14. 15.

Iob 5. 2.

Ouid. Meta-
morph. li. 2.

suffering, and about all
things put on loue.

The third and last of
the *lusts* of the *flesh*, which
doth stirre vp vnquietnes,
is *Ennie* : concerning
which the Wise man
saith, *Ennie is rottennesse
to the bones*, Pro. 14. 15.
And patient *Iob*, *Anger
killeth the foolish, and enuie
slaieth the ideot*, Iob 5. 2.
Therefore *Ennies* portrai-
ture in old time was pain-
ted thus : *A withered body
feeding vpon it selfe, hauing
a pale face without bloud, a
leane body without iuice,
squint eyes, blaske teeth, an
heart full of gall, a tongue
tipe with poison, neuer
laughing but when others
weepe, neuer sleeping, but
euer*

ever musing upon mischiefe.

The right Embleme of vnquietnesse. It was *Ennie* which wrought that vnquietnesse betweene *Ioseph* and his brethren, *Ennie* wrought all that vnquietnesse betweene *Dauid* and *Saul*; it was *Ennie* which wrought *Daniel* so much vnquietnes among the *Medes* and *Persians*. And what is it but *Ennie* which breedeth most of our factions in societies, opposition in sectaries, emulation in equals, and molestation to superiors? *Ennie* findeth out an ostracisme to disquiet Worthies, a stratagem to ensnare mens betters, and a schisme to rent the

Q peace

Genes. 37. 4.

1 Sam. 18. 8.

Daniel 6. 4.

peace of others. How many are there in the world, who disquiet themselves at others quietnes? How many picke an hole in other mens coats, and draw them into troubles, because they enuie their wealth, their wit, or their worth? And who seeth not what an vnquiet stickler *Enuie* is in most suits, debates, contentions and emulations, which are on foot in this our age?

Remedie
against it.

James 3.14.

August. in
Psal. 139.

But what a wretched thing is it to be enuious? *Where envying and strife is, there is sedition and all manner of euill works; Iam. 3.14. Enuie (saith S. Augustine) is vitium diabolicum.*

cum, a deuillish vice, or a vice proper to the deuill; for it is his enuie which maketh him so greedily to thirst after mens perdition. *Enuie* is worse then any other poison, for other poison is hurtfull to him that receiueth it, this to him that hath it. Why shouldest thou disquiet thy selfe at another mans happinesse? Is not this to oppose thy selfe against Gods prouidence? Why shouldest thou disquiet others for that which is theirs? Is not this malicious peeuishnesse? *Must thine eye be euill because God is good and gracious? There is nothing more bebecoming*

Mat. 20. 15.

Q 2 Christi-

Ioh. 13. 35.

1 Cor. 13. 4.

Christianitie, then charitie : *By this* (saith our Sauiour) *shall men know that yee are my Disciples, if yee loue one another.* There is nothing more repugnant vnto Charitie, then Enuie, for *Loue ennieth not.* Therefore beware of Enuie, if wee would practise Quietnesse.

CHAP. XXIII.

The Lusts of the eyes prouoking vnquietnesse : as
 1. Conuetsnesse, 2. Curiosity, 3. Iealousie.

Lusts of
 the eyes
 which
 stirre vp
 vnquietnes

IN the next place we are
 to take a view of another
 sort of Lusts which
 doe

doe stirre vp vnquietnes,
and they are the *Lusts* of
the *Eyes* : in the which
kinde (observing our for-
mer distribution) we may
comprehend

1. *Conetousnesse.*

2. *Curiositie.*

3. *Iealousie.*

And first for the first:

Conetousnesse is a lust of
the *eyes* vnmeasurably
longing after worldly
wealth: *The conetous mans
eye is neuer satisfied with
seeing, Eccles. 1. 8.* And
being not satisfied with
seeing, it can neuer bee
quiet from wrangling;
for *Conetousnesse* (as the
Apostle speaketh) is the
root of all euill, *1. Tim. 6. 10.*
and as it is the root of all

Q 3

euill,

I

*Conetous-
nesse* is a
great dis-
quieter.

Eccles. 1. 8.

1 Tim. 6. 10.

euill, so especially of this euill, as it followeth in the end of that verse, *They that couet, pierce themselves thorow with many sorrowes. Couetousnesse bringeth man out of quiet with God, with his Neighbour, and with himselfe* : 1. with God, for a *couetous* man is angrie with God, distrusteth his prouidence, shaketh off his alleageance, and is in a manner at plaine defiance with God, deuoting himselfe to the seruice of *Mammon*, making *the wedge of gold* his confidence, and committing grosse *Idolatrie*, as it is *Ephes. 5. 9.* 2. With his *Neighbour*; for couetousnesse

Luk. 16. 13.

Iob 31. 24.

Ephes. 5. 9.

nesse maketh men litigious & very troublesome vnto their Neighbours:

Conetous men couet fields, and take them by violence; and houses, and take them away: They oppresse a man and his house, euen a man and his heritage, Mich. 2. 2.

Michah 2. 2.

The conetous man lieth in wait for bloud, and hunteth his brother with a net, Mich. 7. 2. Yea hee is so vnquiet towards him,

Mich. 7. 2.

that he will plucke off his skinne and his flesh from the bone, and chop him in peeces as for the pot, and as flesh to the caldron, Mich. 3. 2. 3.

Mich. 3. 2. 3.

3. A conetous man is neuer quiet with himselfe; for He that followeth conetousnesse, troubleth his owne

Pro. 15. 27.

1 Tim. 6. 9.

Ver. 10.

Eccles. 5. 11.

Genes. 13. 7.

Nehem. 5. 20.

Act. 19. 37.

house, Pro. 15. 27. Hee
 bringeth himselfe into many
 a snare, 1. Tim. 6. 9. Hee
 pierceth himselfe through
 with many sorrowes, 1. Tim.
 6. 10. His very vnquiet
 thoughts will not suffer him
 to sleepe, Eccles. 5. 11. What
 wrought that vnkinde
 vnquietnesse betweene Lots
 and Abrahams household,
 but couetousnesse? what
 made that great vnquiet-
 nesse betweene the Rich
 men and the Commons of
 Israel, but couetousnes? What
 made that uproare
 in the Citie Ephesus, De-
 metrius and his fellow
 Crafts-men rising in an
 Hubbub, but couetous-
 nesse? And what doth in
 these dayes breed most
 suits,

suits, quarrels and contentions among men? Doth not couetousnesse? When men are couetous bitten, it is like the biting of a madde dogge; it maketh them rage that they can neuer be quiet: every light losse will disquiet him that is couetous, every small trespasse will make him commence an action, every small flaw or shew of a title will egge him on vnto a suit. A couetous man will not care to breake the lawes of God and man, to trouble his owne father, to rob his owne brother, to vndoe his owne childe, to vex the fatherlesse and the widow, rather then

Q 5 faile

faile of his couetous desire. Thus *Salomon* bringeth in the couetous man resolving vpon any wickednesse for the obtaining of wealth, *Pro. 1. 11.*

Pro. 1. 11. 12.

12. Come let vs lie in wait for blond, and lie priuily in ambush for the innocent: wee will swallow them up like the grane, and fill our houses with the spoile. And lest we should thinkethis to be the vnquietnesse of some few only, hee concludeth, verse 19. Such are the wayes of euery one that is greedie of gaine, hee would euen take away the life of the owners thereof. As the Wolfe will neuer bee quiet among the Lambes, nor the Hauke among

Ibid. ver. 19.

among the *Birds*, nor the *Cormorant* among the *Fishes* ; so a couetous man can neuer bee quiet in *himselfe*, neither will he be quiet with his *Neighbours*. Therefore thou whosoever thou art that louest quietnesse, *Take heed and beware of couetousnesse, Haue thy conuersation without couetousnesse, Hate Couetousnesse.*

Luk. 12. 15.

Hob. 13. 9.

Pro. 23. 16.

2

Curiositie
a great dis-
quieter.

Next vnto *Couetousnes*, in the ranke of the lusts of the eyes, followeth *Curiositie* : a lust of the eye, because it is bred by the eye, and consisteth in prying into that which no way concerneth vs. It is an enemy vnto *Quietnesse*, because it suffereth
not

2 Theff. 3. 11.

Plutarch. de
curios. ca. 1.

not the minde to bee at rest. *Curiositie* was a maine cause of that vnquietnesse which was among the *Theſſalonians*: There were *ſome among them which walked vnquietly, curioſe ſat agentes, buſie bodies, curiouſly prying into other mens buſineſſe*. It was cenſured as the chiefe cauſe of the Emperour *Antoninus* his troubleſome raigne, that hee was full of *curioſitie*, prying into other mens eſtates. And who ſeeth not that buſie prying eies haue troubleſome hands and vnquiet hearts? *Plutarch* compareth theſe vnto certaine *Lamian Witches*, who whiles they ſtaied

staied at home put vp
their eyes into a boxe, but
put them on when they
went abroad. To such
vnquiet curious, furious,
fantasticke spirits, that
graue censure of *Salomon*
may well be applied; *The*
wise mans eyes are in his
head, but the foole walketh
in darknesse: And againe,
A fooles eyes are peeping in
at every window, therefore
he shall not want sorrow. O
then beware of busie cu-
riositie, if we loue peace,
or would practise Quiet-
nesse.

Eccles. 2. 14.

Pro. 17. 24.

The third and last dis-
quieter among the *lusts* of
the eyes is *iealouſie*. A *lust*
of the eye, because the eye
is an immediate instru-
ment

3
Iealouſie a
great dis-
quieter.

Numb. 5. 14.

Luk. 11. 24.

ment vnto it, and therefore in writings both diuine and humane, hee who is infected with this malady is called *a man of a iealousie*. And that this *iealousie* is a great enemy vnto *Quietnesse* may appeare out of *Numb. 5. 14.* where *iealousie* is called a *Spirit*, *Spiritus Zelotypia*, a *spirit of iealousie*; And indeede it is such a *Spirit* as will neuer suffer those whom it haunteth to bee in quiet, but like that *vnquiet spirit*, *Luk. 11. 24.* though it wander vp and downe seeking rest, it can finde none. For why? it filleth the heart with vnquiet thoughts & raging agonies: it disquieted the party

party possessed with it,
filling him full of feare,
of phrensie, and of rage;
it maketh him suspect e-
uery motion, misconster
euery action, and to tor-
ment himselfe vpon eue-
ry light occasion. It dis-
quieteth the partie sus-
pected, if guiltie? with a
trembling conscience, if
innocent? with hazzard
of good name. It disqui-
eteth those with whom
they doe conuerse, for
where the rage of iealou-
sie is, there is a continua'l
tempest: man and wife
liue like dogge and cat,
innocents are traduced,
neighbors molested, eue-
ry one disquieted. O be-
ware of *iealousie*, thou
who

who wouldest not bee haunted with an hellish furie. For where this is there is no peace, no patience, no goodnes: Bee not therefore hastie to icalousie, giue no occasion, greiue not without occasion, bee not prone vnto suspition, if thou loue thine owne or thy neighbors Quietnes.

CHAP. XXIV.

The Pride of life suppressing Quietnesse: As
1. Pride. 2. Singularity.
3. Hypocrisie.

The third
 sort of
 lusts pro-

NExt vnto the *lusts* of
 the *eyes* which doe
 pro-

prouoke men to vnquietnesse, wee are to take notice of the third sort of *lusts*, which Saint *Iohn* called by the name of the *Pride of life*, and wee following our former distribution, may ranke them in this threefold order.

1. *Pride.*
2. *Singularitie.*
3. *Hypocrisie.*

For the first of these three, *Pride* or vaine glorie : It is well knowne what a great *Make-bate*, and mouer vnto vnquietnesse it is : *Onely by Pride* (saith *Salomon*) commeth contention, *Pro. 15. 10.* thereby plainely shewing that if there were none other Instigator to vnquietnesse

uoking
vnquietnesse.

I
Pride or
vaine glorie.

Pro. 13. 10.

Philip. 2. 3.

2 Tim. 3. 2. 3.

Genes. 4. 34.

Heb. 5. 13.

1 King. 12. 14.

etnesse then Pride, this alone were sufficient to raise vp mountaines of vnquietnesse: hence is it that *Philip: 2. 3.* Pride and contention are yoked together as twinnes: and *2 Tim. 3. 2, 3.* Men shall be in the last daies louers of themselves, &c. and then it followeth that because of this, they shall prove fierce, treacherous, and headie. It was Pride which made *Lamech* out of quiet, *Gen. 4. 34.* It was Pride which wrought *Hamans* vnquietnesse, *Heb. 5. 13.* It was Pride which brought *Rhehoboam* into so many troubles, *1 King. 12. 14.* It is Pride which maketh men now adays so prone

to offer wrongs, and so vnwilling to put vp wrongs. *Pride* maketh men stoute in their conuersation, contentious in prouocation, iniurious in action, full of molestation, and farre from pacification. O then take heed and beware of *Pride*; *Tee* proud persons deale not so foolishly, lift not vp your horne on high, speake not with a stiffe necke. A proud man is an abomination to the Lord, though hand ioine in band hee shall not bee innocent.

Psal. 75. 4-5.

Pro. 16. 3.

Singularitie is another spice of pride: A spirituall pride, when men haue a singular good opinion of themselves, and contemn others

2
Singulari-
tie.

1 Cor. 11. 22.

Galat. 1. 7.

Pro. 30. 13.

others out of a proud selfe-conceit of their own sufficiency. Such *Singularitans* there were among the *Corinthians*, who standing vpon their owne proud conceit contemned others, and did much disturbe the Church of *Corinth*. Such disturbers were crept in among the *Galathians* much disquieting the peace of that Church with presumptions, positions, & distracted factions. And such there are and will still be, who being singular in their owne conceit, disquiet both Church and cōmon-weale with their peeuish and obstinate resolutions. *There is a generation*

neration (saith the sonne
of Iaketh) that are pure in
their owne eies, and yet are
not washed from their fil-
thinesse, Pro. 30. 13. what
followeth in the next
verse saue one? There is a
generation whose teeth are
like swords, and their iaw
teeth as kniues. Beware,
good Christian of Singu-
laritie which maketh men
so contemptuous vnto
others, and so stoicall
within themselves, both
waies enemies vnto Qui-
etnesse. He that is wise in
his owne eies, there is more
hope of a foole then of him.
Striue against supercili-
ous singularitie, and (fol-
lowing the rule of the
Apostle) Bee not desirous
of

Galat. 5. 26.

Philip. 2. 3.

Philip. 2. 3.

of vaine glory ; let nothing be done through strife, but in lowlinesse of minde, let every one esteeme an other better then himselfe.

3
Hypocri-
sie.

Ierem. 8. 8.

Next vnto Singularity wee may here ranke Hypocrisie, a very brance of Pride, for euery Hypocrite is proud, Ierem. 8. 8.

2^d Cor. 11. 13.

And Hypocrisie is one of the greatest enemies vnto peace and Quietnes, for euery Hypocrite is a worker of deceit, 2 Cor. 11.

Psal. 12. 2.

15. The Hypocrite albeit he hath a flattering tongue, yet hath hee a deceitfull heart, Psal. 12. 2. what vn-

2 Sam. 15.

quietnesse did Absoloms hypocrisie effect in the comon wealth of Israel? what vnquietnesse was

Renel. 3. 9.

effected

effected in the Church of *Philadelphia* by the hypocriticall *Jewes* ? what contentions arose in the Church of *Philippi* through *Hypocrites* ? It is the proper marke of *Hypocrites* (as the Apostle *Peter* noteth) with faire words to make merchandise of Gods people : hypocrisie breaketh peace with God : for the hope of an *Hypocrite* shall perish, *Iob.* 27. 8. It breaketh peace with themselves, for there is no peace to the wicked, *Isay* 49. It hindereth the peace of others, for it provoketh the wrath of God upon a people, *Iob.* chap. thirtie nine, ver. thirteen, Therefore beware of hypocrisie,

Philip. 1. 5.

2 *Pet.* 2. 3.

Iob. 27. 8.

Isay 49. v. vlt.

Iob. 39. 13.

crisie, if thou wouldest studie to be quiet.

CHAP. XXV.

Outward meanes of vnquietnesse, and therein 1. Of practycall meanes, as 1. Of Wantonnesse. 2. Of idlenesse. 3. Of Busie busynes.

Outward
meanes of
vnquietnes

Hitherto wee haue seene the inward motines of vnquietnes, now wee are to take notice of those outward meanes, whereby quietnes is much infringed, and vnquietnesse many times effected: which (for methods sake) we may distinguish into :

1. Pra-

1. *Practicall* meanes.

2. *Personall* meanes.

This latter againe wee
subdiuide into these three
parts.

1. *Wantonneſſe*.

2. *Idleneſſe*.

3. *Buſie buſineſſe*.

And to beginne with
the 1. of theſe. By *wan-
tonneſſe* I intimate all vo-
luptuous cauſes giuing
occaſion of vnquietneſſe,
whether it be in *looke* and
geſture, or in *word* and
communication, or in *worke*
and *action*; for euery one
of theſe doe breake the
peace of Quietneſſe.

1. *Wanton lookes* and
geſtures are vnquiet Bro-
kers, as may appeare by
Ioſephs Miſtreſſe, Gen. 39.

R

By

Wanton-
neſſe.

In looke &
geſture.

Genel. 39.

2 King. 9.

Isay 3. 17.

In words
and spee-
ches.

Gen. 30. 1. 2.

1 Sam. 1. 6.

2 Sam. 6. 10

Pro. 18. 21.

Pro. 11. 1.

Petrarch.

By Iezabels paintings,
2 King. 9. By Zions Gal-
lants, Isay 3. By Salomons
Curtezan, Pro. 7. And by
daily experience; for (as
one worthily obserueth)
*In a proud looke is a cloud
of strife, and in a wanton
gate is a gappe to dislike.*

2. *Wanton words and
speeches are no small pro-
cters vnto vnquietnes, as
wee see in Rahel Jacobs
wife, Gen. 30. 1. 2. In Pe-
ninnah Helkanah his wife,
1 Sam. 1. In Michol Da-
uids wife, 2 Sam. 6. Death
and life (saith Salomon)
are in the power of the
tongue, Pro. 18. 21. And
in an other place, greivous
words stirre up anger, Pro.
15. 2. The tongue (as Pe-
trarch*

trarch testifieth) is the mightiest bellows to blow vnquietnesse; euill wordes (saith he) breed prophane-nesse, nice words suspition, quipping words discontentednesse. Therefore beware of wanton speech if thou louest Quietnes.

3. *Wanton workes worke much vnquietnesse*, as may appeare by these instances. 1. *Chambering & wantonnes*, *whoredome & adulterie*, the chamberlaines to wantonnesse, are factious factors for vnquietnesse, witnesse *Dauids adulterie with Bathsheba*, *Ammons incest with his sister Tamar*, and therape of the men of *Gibea*; who so committeth adulterie

R 2

(saith

In workes
and deeds:
as

Adultery.

2 Sam. 11. 13.

2 Sam. 13.

Iudg. 19.

Pro. 6. 32 33.

34 35.

Gluttonie
and drun-
kenesse.

Pro. 23. 29.

Pro. 20. 1.

Pro. 23. 20. 21

(saith Salomon) disquiet-
eth his owne soule, a wound
and dishonour shall hee get,
and his reproach shall not be
wiped away, Pro. 6. 36. So
likewise gluttonie & drun-
kenesse are deadly ene-
mies vnto Quietnesse, for
so Pro. 23. 29. Who hath
woe? who hath sorrow? who
hath quarrells? who hath
wounds without a cause? e-
uen he that tarrieth long at
the wine: And the reason
of it is shewed in an other
place: wine is a mocker, and
strong drinke is raging, and
therefore Salomon giueth
this caueat against it, Bee
not among wine-bibbers, nor
among riotous eaters, for
this will cleath a man with
rags, Pro. 23. 20. 21. So
likewise

Gaming
& pastime.

likewise are plaies and
sports bitter enemies vnto
Quietnesse; witnesse that
of *Ioab* and *Abner* and
their companies, 2 Sam.
2. 14. Their sport began
in iest, but ended in ear-
nest, for *they caught* (saith
the text) *euery one his fel-
low by the head, and thrust
their swords into each o-
thers sides*: witnesse the
daily experience among
gamesters in these our
daies, wherein whole vol-
lies of quarrels, and con-
tentions are daily bar-
ded; especially in games
of glory or gaine; the
looser being disquieted
for his losse, the winner
hated for his gaine, and
many times play turneth

2 Sam. 2, 14.

R 3 from

Digest. lib.
12. tit. 5.

Cyprian de
Alea,

2

Idlencs.

Pro. 10. 26.

from sport to spight, from wit to words, from words to blowes: Therefore in the *Pandeets* there was an especiall act against gamblers as vnquiet persons. And Cyprian hath a pithy saying to this purpose: *He that loneth his owne profit, let him abstaine from play; he who loneth his owne quietnesse, let him take heed of sports.*

The next outward meanes which hindereth Quietnesse is *idleness*; the which is a notorious breeder of vnquietnesse. For so *Pro. 10. 26.* *The idle person is as vineger to the teeth, and as smoake vnto the eyes: vineger will fret the teeth, and smoake will*

will distemper the eies, so
doth an idle person the
state in which hee liueth,
Math. 25. 26. *The slothfull
man is called the euill man:*
Now an euill man cannot
bee but an vnquiet man,
for there is no peace to the
wicked, Isay 49. 22. The
idle body and idle braine
(saith a worthy writer of
our owne) is the *Deuills
shoppe*, in which the *Deuill*
hath a forge of vnquiet mo-
tions, upon which hee is al-
waies hammering, when a
man is most idle, then the
Deuill is least idle, but
most busie in alluring
him to vnquiet thoughts.
It is the embleme of a
prouident man, *nunquam
minus solus quam cum solis:*

Math. 25. 26.

Isay. 49. 22.

M. Perkins

R 4

Ne.

Neuer lette idle, then
 when idle, for his
 thoughts are hammering
 still vpon vnquietnesse.
 When *Nero* was idle and
 did not imploy himselfe
 in any worthy action, he
 set the city *Rome on fire*,
 and fed his eies with the
 flame thereof: so when
 men are idle and imploy
 not themselves in a law-
 full calling, that will bee
 ready to set on fire the
 mindes of those that are
 about them, that they
 may feede themselves
 with the sparkes of their
 contention. This was ve-
 rified in the *Theſſalonians*:
We heare (saith the Apo-
stle) that there are some a-
mong you which worke not

2 Theſ. 3. 11.

at all, and yet are ouer-busie
 lining disorderly, 2 Thessl.
 3. 11. And this wee may
 see by lamentable expe-
 rience in these daies
 wherein we liue: who are
 more contentious? who
 more common Make-
 bates? who greater ene-
 mies to Quietnesse then
 our *idle* vnthrifts, lazie
 loiterers, and drouisie
 sluggerds? which sort of
 people (if these my
 words shall happen to
 sound in any of their
 eares) *I exhort and admo-*
nish (in the Apostles
 words) *that they labor*
with their hands, and doe
their owne businesse, and
study to be Quiet.

1 Thesl. 4. 11.

The next externall
 R 5 meanes

³
 Busie Bu-
 sines.

meanes of hindering Quietnesse is of a contrarie nature vnto idlenesse; namely a too much troubling our selues with *businesses*. And this is of two sorts.

1. Of such *Business* as doth no wayes concerne vs, which the Apostle taxeth as a principall cause of vnquietnesse among the *Thessalonians* aboue mentioned, that there were among them some *νεμεζωδιαι*, *Busie bodies*, intermedlers, not following their owne *businesses*, but sowers of debate and contention among others.

The 2. is of such *businessse* wherewith men o-

uereloy

2 Theſſ. 21.

uerclay themselves, and
 pul it vnnecessarily vpon
 themselves, as our Savi-
 our blamed *Martha* be-
 cause *she was troubled and*
encombered about many
things. And surely there
 is no greater enemy vnto
 quietnesse then this over-
 greedy busying of our
 selues in vnnecessarie bu-
 sines, and vndertaking
 more imployments then
 are expedient for vs. For
they who gape thus greedily
after riches, fall into tenta-
tions and snares, and many
foolish and noisome lusts,
 1 Tim. 6. 9. Hee that ma-
 ketb hast to be rich shall not
 be innocent, Pro. 28. 20. 22
 Fulnesse of busines filleth
 the head with much vn-
 quietnes.

Luk. 10. 41.

1 Tim. 6. 9.

quietnes : let our desires
therefore bee moderate,
our labours temperate,
and our mindes content :
so shall we be able to car-
ry a more euen saile, and
haue a more quiet pal-
sage through the vnquiet
sea of this troublesome
world.

CHAP. XXVI.

*Personal disturbers of Qui-
etnesse, as 1. the Tale-
bearer. 2. The Flatterer.
3. The busie Plotter. 4.
The Intermedler. 5. The
wrangling Lawyer.*

Personall
meanes of
vnquiet-
nes.

THe personall meanes
which commonly
doe hinder *Quietnes*, and
worke

worke much vnquietnes
in the world, are of diuers
sorts: principally these.

I. The Tale-bearer,
that busieth himselfe in
raising tales and carrying
newes, to the disgrace
& defamation of others.
Salomon saith of such
kinde of people, that *their*
words are as wounds, Pro.
26. 22. And againe, *They*
are like the piercing of the
sword, Prov. 12. 18. And
again, *As without wood*
the fire is quenched, so with-
out a Tale-bearer strife cea-
seth, Prov. 26. 20. Such
Make-bates, idle Garitiers,
and tatling newes-carri-
ers, are very rife euery
where in the world.
They walke about with
tales

I
The Tale-
bearer.

Pro. 26. 22.

Pro. 12. 18.

Pro. 26. 20.

לכבד

Leuit. 19. 16.

1. Tim. 5. 13.

Bernard. de
confid. lib. 2.
in fine.

Psal. 50. 20.

tales and slanders, as Ped-
lers with their packes, for
that very phrase is attri-
buted vnto them, *Leuit.*
19. 16. and (as the Apo-
stle speaketh) *They being*
idle, goe about from house
to house, prating and busi-
ing themselves with what is
not conuenient, *1. Tim. 5. 13.*
If then we would practise
quietnesse, wee must be
no *Tale-bearers*, nor *Tale-*
receiuers. The one of these
(as Bernard wittily obser-
ueth) hath the *Deuill* in his
tongue, the other hath the
Deuill in his eare. *Tale-*
bearing is a notorious
crime, which God will
not suffer to bee unpuni-
shed, *Psal. 50. 20.* And it
is the note of a Citizen
of

of heauen, that He will not
receiue a false report against
his neighbour, Psal. 15. 3.
Therefore if we loue qui-
etnesse, let vs abhorre
tales, and when they are
brought vnto vs, let vs
sharply reprove those
who would feed vs with
it, according to that of
Salomon : As the North
winde driueth away raine,
so doth an angrie counte-
nance the slandering tongue,
Pro. 25. 23.

Psal. 15. 3.

Pro. 25. 23.

Next vnto the Tale-
bearer we may place the
Flatterer, as a great dis-
quieter. A man that flat-
tereth his neighbour (saith
Salomon) spreadeth a net
for his feet, Pro. 29. 5. He
peaketh peace to his neigh-
bour,

2
The Flat-
terer,

Pro. 29. 5.

Psal. 18. 30.

Psal. 55. 21.

Rom. 16. 18.

Pro. 27. 6.

3
The busie
plotter.

bour, but warre is in his heart, Psal. 28. 30. His words are smoother then butter, and softer then oile, yet be they very swords, Psal. 55. 21. They that are such (saith the Apostle) serue their owne bellies, and with faire speech deceine the hearts of the simple. Rom. 16. 18. Therefore beware of a Flatterer, whosoever thou art that louest quietnesse; for The wounds of a louer are faithfull, but the kisses of an enemy are to bee shunned, Pro. 27. 6.

The next personall disturber of Quietnesse is the Busie Plotter, whose head is a continuall forge hammering new proiects, thereby

thereby disquieting both
himselfe and others. The
Wise man doth thus de-
scribe them: *A naughty*
person, a wicked man, wal-
keth with a froward mouth,
he winketh with his eyes, he
speaketh with his feet, hee
teacheth with his fingers;
frowardnesse is in his heart,
he deniseth mischief continually,
he soweth discord,

Pro. 6. 12. 13.

Pro. 6. 12. 13. The Pro-
phet Michah saith of
them, that they denise ini-
quitie and worke euill vpon
their beds. And the Psal-
mist; They denise deceit-
full matters against them,
that are quiet in the land,
Psal. 35. 20. They who
haue stirring heads and
plotting pates, neuer loue
quiet-

Mich. 2. 2.

Psal. 35. 20.

quietnesse: Take heed of them, and of that their vnquiet practise.

4
The inter-
medler.

Pro. 26. 17. 18

Pro. 17. 14.

No more doe they loue quietnesse, who loue to haue an oare in another mans boat, as our saucie Intermedlers doe, who loue to bee meddling where they haue little cause and lesse thanks. *Hee that passeth by and medleth with strife not belonging vnto him, is like one that taketh a dogge by the eares, and like a mad man that casteth fire-brands,* *Pro. 26. 17. 18.* Therefore that caueat of Salomon may serue very opportunely to this purpose: *The beginning of strife is as one that letteth forth*

forth a water course, therefore leane off contention before it bee medled with,
Pro. 17. 14.

I may not here forget among the many *Make-bates* of our vnquiet times, the *wrangling Lawyer*, who maketh it the mysterie of his profession, to nourish contention; being of *Demostratus* his resolution, *Ast.* 19. 20. *Sirs ye know that by this craft we get our wealth.* And it is true indeed, by craft and contention many among them get their wealth; and like the *Tribe of Aser*, the finest of the wheat, and the most royall dainties, doe belong vnto them: But many of them
in

5
The
wrangling
Lawyer.

Ast. 19. 20.

Genes. 49. 20.

Ver. 17.

in practise rather imitate the *Tribe of Dan*, like a *Serpent in the way*, and like an *Adder by the path*, that biteth the horse heeles, so that his rider shall fall backward, I enuie no mens greatnesse, nor may I condemne all of that profession for somes vnquietnesse. There is a necessarie vse of Law, and those who professe the same, ought to be a speciall meanes to preserue quietnesse. But of many of these our Lawyers, especially of the meaner sort, of diuers of our spruce Attornies, and vpstart Leguleians, that complaint of Sir *Thomas Smith* may iustly betaken

vp:

vp: These busie heads, and
prating pettifoggers, are
permitted by the iust iudge-
ment of God, like flies, lice,
and other vermine, to dis-
quiet them who would pra-
ctise quietnesse. These men
(saith hee) are hated and
feared of their neighbours,
loued and aided of them,
who gaine by processe, and
wax fat by the expence of
others. To these (as
whelpes of the same vn-
quiet litter) may bee ad-
ded the common *Arrant*
Errant Bailines, and pry-
ing Promoters, the *Bea-*
gles of these *Nimrods*, and
their *Terriers*, to hunt,
not the harmefull *Foxes*,
but the sillie *Lambes*.
Who seeth not the great
vnquiet.

Sir Thom.
Smith de
Rep. Angl.

Psal. 59. 14. 15

vnquietnesse by these
greedie dogges daily set
abroach, their inhumane
practises, and prodigious
courses to infringe the
publike quietnesse? But
leauing these vnquiet
monsters, who ranne vp
and downe from place to
place, make a noise like a
dogge, and grudge if they
be not satisfied; let mee
giue this caueat vnto the
Lawyer, That it is a re-
proach vnto his professi-
on to blow the bellows
of contention: he should
be an *Atropos* to cut off
the web of controuerfies
betweene man and man,
not a *Lachesis* to draw out
in length the threed of
their contention: hee
should

should be an *Oedipus* to vntie the knots of difficult and doubtfull controuerſies, not a *Sphinx* to intangle it with more knots; or like *Hydra*, which for every head ſtrooke off, raiſed vp ſeuen more: he ſhould be a *Phyſitian* to heale the vnquiet maladies of the body politicke, and therefore hee muſt not deale like an vnfaithfull *Surgeon*, who for his greater gaine, doth poiſon the wound, that it may bee the longer healing. Seeke they praife? Labour not to pleaſe men, but ſpeake the truth. Seeke they honour? The way to bee honourable, is to be conſcionable:

Ver. 17.

in practise rather imitate the *Tribe of Dan*, like a *Serpent in the way*, and like an *Adder by the path*, that biteth the horse heeles, so that his rider shall fall backward, I enuie no mens greatnesse, nor may I condemne all of that profession for somes vnquietnesse. There is a necessarie vse of Law, and those who professe the same, ought to be a speciall meanes to prelerue quietnesse. But of many of these our Lawyers, especially of the meaner sort, of diuers of our spruce Attornies, and vpstart Leguleians, that complaint of Sir *Thomas Smith* may iustly be taken

vp :

vp: These busie heads, and
prating pettifoggers, are
permitted by the iust iudge-
ment of God, like flies, lice,
and other vermine, to dis-
quiet them who would pra-
ctise quietnesse. These men
(saith hee) are hated and
feared of their neighbours,
loued and aided of them,
who gaine by processe, and
wax fat by the expence of
others. To these (as
whelpes of the same vn-
quiet litter) may bee ad-
ded the common Arrant
Errant Bailines, and pry-
ing Promoters, the Bea-
gles of these Nimrods, and
their Terriers, to hunt,
not the harmefull Foxes,
but the sillie Lamber.
Who seeth not the great
vnquiet.

Sir Thom.
Smith de
Rep. Angl.

Pfal. 59. 14. 15

vnquietnesse by these
 greedie dogges daily set
 abroad, their inhumane
 practises, and prodigious
 courses to infringe the
 publike quietnesse? But
 leauing these vnquiet
 monsters, who *runne up*
and downe from place to
place, make a noise like a
dogge, and grudge if they
be not satisfied; let mee
 giue this caueat vnto the
 Lawyer, That it is a re-
 proach vnto his professi-
 on to blow the bellowes
 of contention: he should
 be an *Atropos* to cut off
 the web of controuersies
 betweene man and man,
 not a *Lachesis* to draw out
 in length the threed of
 their contention: hee
 should

should be an *Oedipus* to vntie the knots of difficult and doubtfull controuersies, not a *Sphinx* to intangle it with more knots; or like *Hydra*, which for every head strooke off, raised vp seuen more: he should be a *Physitian* to heale the vnquiet maladies of the body politicke, and therefore hee must not deale like an vnfaithfull *Surgeon*, who for his greater gaine, doth poison the wound, that it may bee the longer healing. Seeke they praise? Labour not to please men, but speake the truth. Seeke they honour? The way to bee honourable, is to be conscientious:

icionable : the way to
thriue by Clients, is to
vse an honest and vpright
conscience. And to the
honest Client let me giue
this aduice : Doeſt thou
louerhy peace? Betray it
not to Lawyers, haunt
not their Courts, abstaine
from suits, flie contenti-
ons. And thus much
briefly of the causes both
internall and externall,
both principall and in-
strumentall, which pro-
voke vnto vnquietnesse.

CHAP.

CHAP. XXVII.

Meanes to preserve Quietnesse : and therein first of the personall meanes, 1. the Magistrate, 2. the Minister, 3. the Householder, 4. every honest Neighbour.

NOW that I may draw to a conclusion of this discourse, as we haue seene the lets of quietnes, let vs take a bricfe view likewise of the preseruatues thereof. The means to preserve quietnesse are in effect the same which procure it ; for it is a rule in *Natures Schoole*, *By what meanes things are gotten, by the same they are*
S uphol-

Meanes to preserve quietnesse.

upholden: yet forasmuch as these meanes are in this case to be considered with another respect, it will not be amisse to enquire somewhat into them, and for orders sake thus to distinguish of them.

The meanes preserving quietnesse, are either

{ *Personall,*
or
{ *Practicall.*

Personall
meanes.

The *personall* meanes are either more publike, as 1. The *Magistrate* in the *Common-Weale*, 2. The *Minister* in the *Church*: or more priuate, as 1. The *Houſholder* in his familie, 2. The *Neighbour* in the *vicinitie*.

The

The *practicall* meanes
are either matters of *Equi-
tie*, 1. By vpright dealing,
2. By iust censuring and
arbitrating: or matters of
Pietie, as 1. An holy car-
riage of our selues, 2. Prai-
ers for our selues and o-
thers.

Of both these, with
their particulars, as briefly
as I may with any perspi-
cuitie, rather pointing at
them, then discoursing of
them, lest this small Trea-
tise should exceed the in-
tended bounds, and
seeme too tedious to the
Reader.

First then to beginne
with the *personall* prefer-
uatiues of quietnesse: the
Magistrate in this kinde
S 2 may

I
The Ma-
gistrate.

may iustly challenge the first place ; for his ordinance is from God, and the end of it is for our good, and their office is to punish offenders that are vnquiet, for which cause it is our duty to pray for them, that by their meanes we may liue a quiet and a peaceable life. And therefore wee most iustly abhorre and detest that franticke opinion of the *Anabaptists*, who denie the lawfulness of Magistrates ; and (with the better *Iude*) we count them *wandring planets*, who despise *Gouernours*, and speake euill of those who are in *authoritie*. What a monster were a Com-

mon-

Iude 8.

mon-wealth without an
head ? What quietnesse,
what peace, what iustice
can there bee expected,
where there is no Magi-
stracie ? *When there was*
no Ruler in Israel, euery
man did what seemed good
in his owne eyes. So would
it be with vs, if there were
no Gouvernours to ouer-
rule, no Magistrates to
suppresse iniurious cour-
ses : who then could liue
quietly in his house, or
sleepe quietly in his bed ?
But blessed be God, wee
are not plagued with an
Anarchie, but are gouer-
ned by a lawfull & Chri-
stian Magistracie : to
whom, as wee are to yeeld
obedience for conscience

Iudg. 17. 6.

Rom. 13. 5.

Psal. 2. 10.

sake, and for our owne quietnesse; so it is their duties to imploy all their labours, and to vse all their endeouours, to preserve & maintaine peace and quietnesse. Bee wise therefore, O yee Kings, bee instructed yee Iudges of the earth, for euen Kings and Princes must make this the principall scope of their soueraigntie, that their subiects vnder them may liue a quiet and a peaceable life: According as the Mirror of Kings, the Monarch of Great Britannie, our learned and renowned King, doth testifie in his Kingly Instructions to his sonne, our late hopefull Prince of

of happy memory : A
good King (saith he) must
thinke his highest honour to
consist in the due discharge
of his calling ; and therefore
must imploy all his studies
and paines to procure and
maintaine , by the making
and execution of good
lawes, the welfare and peace
of his people ; and as their
naturall father and kinde
master, to make his greatest
contentment in their prosper-
ritie, and his greater secu-
ritie in their tranquillitie.
But because (as Iethro said
to Moses) the whole bur-
den would be too heauie
to lie vpon them, neither
are they able to performe
it themselves alone: ther-
fore they haue their sub-

S4 ordinate

King James
his βασιλε-
υος δωρον,
1. Booke.

Exod. 18. 13.

Judges.

18. Edw: 3.

4. Edw: 9.

11.

9. Henr: 3.

29.

ordinate ministers of *Justice*, as *Judges*, *Iustices*, and other inferiour *Officers*, to see that peace & quietnes bee maintained within their severall circuits and divisions. To whom that I may speake in order, first let mee intreat the honourable *Judges*, the chiefe guardians of justice, and preservers of quietnes, that they would studie for the common quietnesse, & regard that more then their owne either honours or commodities. The oath which they take when they are admitted vnto their places, their commission given vnto them by vertue of their office, doth require

quire this : and therefore
I say vnto them as *Iehosaphat*
said vnto the *Iudges*
of his time, *Take heede*
what yee doe, for yee do not
administer the iudgement of
men, but of the Lord. And
let *Dauid* shew them their
dutie : *Doe right to the*
poore and fatherlesse, deli-
uer the poore and needie,
saue them from the hands of
the oppressor. Next to our
Iustices of the *Peace*
(which are as the *Ephorie*
of our *Common-wealth*,
the ouerseers of the com-
mon quietnesse) that my
speech may bee seasona-
ble, let mee intreat them
to vse their best endeouour
for the preservation of
the publike quietnesse.

2 Chr. 19 6.7

Psal. 82.2

Iusticers,

S. 5 Their

Matt. 5. 9.

2. Edw: 3.

6. 18.

Edw: 3. 2.

24.

Their very title may minde them of this, *Iustices of the peace*: As much as to say, ministers of iustice, preservers of peace; a beautifull epitheton, a blessed action, for *Blessed are the peace-makers*. What is the summe of their office, but the preservation of quietnesse? The extent of their Commission is, to enquire and determine of all and singular such accusations and informations as are made of any offences disturbing the common peace, to heare and determine at the Kings suit all manner of felonies and trespasses committed in their severall Counties against the peace, to restraine offenders, rioters,

rioters, and barretters, to
binde to the peace and good
behaviour unruly persons,
and to chastise offenders.
And to this end foure times
yeerely they are to keepe
their quarter Sessions, and
many times to haue pettie
Sessions, and that in severall
places, that they may the
better take notice of mens
misdemeanours, and take
order for euery ones quiet-
nesse. What worthy pro-
iects, what excellent
courses are these for pre-
seruation of quietnesse?
What then remaineth,
but that our Iusticers put
this their office duly in
practise? their diligence
wherein would bee of so
great importance, that it
is

2. Henr. 3. 4

12. Rich:
2. 10.

Constables and
Tithing-men.

1. Iacob. 17

is of force to make empty pleading places in *Westminster Hall*, & to abridge (if not wholly to take away) the number of contentious suits & quarrels which euery where doe abound. But from these to descend to inferior officers, as *Constables, Church-wardens, Tithing-men*, &c. let me tell them, that they likewise are in place to preserve quietnesse, & withall let mee intreat them to vse their best endeouour for the preservation of the common quietnes. They are, or should be, aduersers to the Iusticers, as they are eyes vnto the Iudges. *They are to suppress*

preſſe vagrants, drunards,
rioters, gameſters, quarrel-
lers, and all ſuch diſturb-
ers of peace; often they are
enformed of their duties
to this purpoſe at the
publike Aſſiſes and Selli-
ons: O that there were an
heart in them to demean
themſelues couragiouslie
in their places; O that
they would be truly care-
full to practiſe theſe du-
ties; then ſhould we haue
more Quietneſſe & leſſe
cōplaining in our ſtreets.

But to leaue the *cinill*
Magiſtrate and to come
vnto the *Minifter*, he like-
wiſe by vertue of his cal-
ling is a means to preſerue
Quietneſſe; for the prea-
chers of the word are the
ſonnes

39. Eliz. 4.

2

The Mini-
ſter.

Luke. 10. 6.

Isay 53. 7.

2 Cor. 5. 18.

Malach. 4. 6.

Math. 5. 13.

Math. 3. 3.

Isay 57. 21.

sonnes of peace, they come
 with a *message of peace*,
 their *message* is a doctrine
 of *reconciliation*, their *Do-*
ctrine the pathway to
 peace and *Quiernes*; they
 are *the salt of the earth*, to
 season the hearts of men
 that they may bee capa-
 ble of peace; they are
 the *prodromi* to prepare
 the way to *Quiernes*, by
 speaking to the consci-
 ence, & teaching inward
 peace, without which
 there can be no *Quiernes*.
 Therefore it is the *Mini-*
sters duty to bee a princi-
 pall Actor for the preser-
 vation of *Quiertnesse*. It
 was once a common say-
 ing (and it might perad-
 venture then bee a true
 saying

saying) that the want of preaching was the cause of the want of Quietnes; & I haue heard this question once moued, what was the cause that there were so many bad Lawyers? which was presently answered, because there were so few good Preachers. But now (blessed be God) there are many good Preachers, there was neuer so much preaching, neuer more public lectures; and yet wee see little the more Quietnesse, nay our ignorant common people would perswade themselves, that for this cause there is the lesse Quietnes: wherfore I would admonish & desire

Canonicus his
Law.

fire yee in the bowels of
Christ Iesus beseech my
reuerent brethren & fel-
low laborers in Gods har-
uest, that they would
both in their lectures
continually preach Qui-
etnes, & with the vtmost
of their endeauors in pri-
uate conferences & pub-
like meetings perswade
Quietnes where they see
dissentions. It was a no-
table custome of old time
observed in this land (and
I thinke the statute for it
at this day is in force) that
in the place of iudgement
the Byshoppe or minister
should sit with the magi-
strate, in the decision of
controuerfies, and sup-
pression of enormities,
that

that so the one by Gods
law might instruct the
conscience, and the other
by the law of the realme
might correct the delin-
quents; it were to bee
wished that seeing the
magistrate peradventure
accepteth not so well of
the Ministers presence in
his place of Iustice, hee
would vouchsafe his own
presence at the Ministers
lectures: As in some pla-
ces of our country it is
worthily obserued (I
would euery where it
immitated) once weekly,
where publique lectures
by authority are esta-
blished, the magistrates of
the Country neere about
and the next neighbour
diuines

diuines doe iointly frequent those places where the lectures are kept, the one to instruct the people in Christianity, the other to appease cases of controuersie:ô what an excellent preseruatiue would this bee for Quietnesse, when the word and the sword do meet together, when *Moses* and *Aaron* do assist each other?

³
The hous-
holder.

As concerning the *Houſholder* his preseruati-
on of Quietnes, the lesſe
shall be spoken in this
place, because it hath bin
already touched more at
large in its proper place.
Onely by the way let this
caueat be giuen vnto
him, that hee may and
ought

ought to bee a notable
meanes in preserving the
common Quietnes, if he
looke well to the keeping
of Quietnes at home. E-
very family is a little
common wealth, and e-
very gouvernour of a Fa-
mily, is as it were a Iustice
of peace within his Fami-
lie: he must therefore with
*David walke wisely in the
midst of his house*, he must
with *Abraham* labour to
compose and stop con-
trouersies at home so
soone as euer they arise;
for as in the breach of a
water course, if it be ta-
ken in time, and stopped
at the beginning it will
preuent the flowing a-
broad which otherwise
must

Psal. 101. 2.

Gen. 13. 8.

must needs breake out ;
 so if in the breach of a
 priuate peace and quiet-
 nesse there bee a present
 redresse at home it will
 not breake foorth into
 such open contention a-
 broad.

4
 The neigh-
 bour.

The like may bee said
 as concerning the help of
neighbours for the mutu-
 all preservation of *Quiet-
 nesse* : As in a common
 fire euery one will be rea-
 die to extinguish, and as
 for a common good eue-
 ry good man will be rea-
 die to put his helping
 hand : so euery honest,
 euery Christian neighbor
 must bee readie with all
 his endeaour to labour
 to extinguish the flame
 of

of variance, and to settle
peace one with another.
It is reported of that lear-
ned & worthy Iudge the
late Iudge *L. Dyer* ; if
there came any contro-
uersies of poore men to
be tried at the Assises be-
fore him, hee would vsu-
ally say , that either the
parties were wilfull , or
their neighbours without
charitie , because their
suites were not quietly
ended at home. Indeepe
there is a great defect of
charitie among Neigh-
bours, when a controuer-
sie is come to extremitie,
and hath proued costly,
we can say , it was pittie
that it was not ended by
neighbours ; but why are neigh-

Iudge Dyer.

neighbours so pitiable that they doe not interpose themselves to the appeasing of these inconveniences : *I speake this* (saith the Apostle) *to your shame*, is it so, that there is not a wise man among you? no not one that is able to iudge betweene brethren? My brethren, and beloued Countrey-men, let vs take away that infamie, that shame, that disgrace from our townes, parishes, and vicinities, yea especially from our selues, let vs not make our selues guiltie of other mens furies, whiles wee cease to pacifie their vnquietnesse; *Let vs beare one anothers burthens, and enery*

every one help forward the
common Quietnesse by
warning them that are un-
ruly, by comforting the fee-
ble, by supporting the weak,
and shewing patience to-
wards all.

1 Theff 5.14.

CHAP. XXVIII.

Practicall means to preserve
Quietnes. 1. Equitie.
2. Pietie.

FROM the personall
meanes we now come
vnto the practicall meanes
by which Quietnes may
be preserved, which (be-
cause wee are now draw-
ing to a conclusion) I
will binde vp as it were in
one bundle, and withall
possible

Practicall
meanes to
preserve
Quietnes.

possible breuitie commend vnto the Readers imitation. Two things are the chiefest practicall meanes for the preservation of Quietnesse.

1. *Equitie*, or vpright dealing.

2. *Pietie*, or godly liuing.

Equitie.

Solon.

*Plato de
Rep. lib. 4.*

Vpright dealing is a singular meanes to preserve Quietnesse : for so said *Solon* when one asked him, *what did most keepe men from troubles* ; he answered : *vpright dealing* : *Do so (saith he) to others as thou wouldest be done vnto; so thou shalt not disquiet others, nor others trouble thee.* And to the same purpose *Plato* in his platforme

forme of a Common-wealth saith, that both publike and primate concord and quietnesse is preserved by publike iustice and private equitie. The practise whereof *Marcus Aurelius* doth commend vnto his sonne in his death-bed admonitions: *My sonne* (saith hee) *wouldest thou live quietly, and haue others with thee and by thee to live peaceably? Carry thy selfe vprightly, deale plainly, iudge truly, abstaine from iniurie, right the wronged, releaue the oppressed, suppress the wicked. The summe whereof the holy Scripture proposeth in these two words; Cease from euill, learne to doe*
T well:

*Plato de
Rep. li. 4.*

M. Aurel.

Isay 1. 16. 7.

Psal. 72. 3.

well: And there is a gracious promise vnto this gracious practise, The mountaines shall bring peace vnto the people, and the little hills righteousness: which may be thus allegorized; The Magistrates as the Mountaines shall keepe the people in peace, and the little hills, the meaner sort, the inferior subiects, shall enioy quietnesse, and all by righteousness.

2

Pietie,

Heb. 12. 14.

2 King. 9. 22.

But what is Equitie without Pietie? What is Iustice without Godlinesse? Without Holinesse there is no peace. What peace (saith Iehu) can there be, so long as Iezabels whoredomes & witchcrafts are in great abun-

abundance ? Therefore when the Apostle would shew vnto vs the way how wee may liue a quiet and a peaceable life vnder those that are in authoritie, he addeth in the end of it, that this must be done in all godlinesse and honestie. Quiet we can neuer be without honestie, nor honest without pietie: therefore the Angels make an excellent consort of this in their melodious caroll vpon Christs Natiuitie, Luk. 2. 14. *Glorie be to God on high, in earth peace, good will among men.* First there must be a *Gloria in excelsis*, before there can be a *Pax in terris*; first there must be peace with
T 2 God.

1 Tim. 3. 2.

Luk. 2. 14.

Pro. 16. 7.

Hos. 2. 18.

1 Tim. 6. 3.

God, before there can bee quietnesse in our selues. When a man hath his Quietnesse from God, he is in the high way of Quietnesse. When a mans wayes please the Lord, the Lord will make his very enemies to be at peace with him, Pro. 16. 7. Yea he shall be in league with all the creatures, with the beasts of the field, and the fowles of the aire, and with every thing, Hos. 2. 18. Therefore euery one who loueth peace, must seeke to haue peace with God; and whosoever desireth to preserue quietnes, must preserue it by the practise of godlinesse; which Godlinesse hath the promises not only of the

the life to come, but also of the life present. Among which promises these are not the least, *Peace and Quietnesse.*

Hag. 2.19.

But how shall wee bee able either to live godly, or to live iustly of our selues, seeing wee are so full of frailties and imperfections ? How shall wee establish it in others, who are so vnable to effect it in our selues ? Therefore we had need to be seruent in praier both for our selues and others. *Pray for the peace of Ierusalem.* Art thou in trouble ? Pray for thy peace : Doest thou live in peace and quietnesse ? Pray for the continuance of it. *Praier getteth*

Praier a branch of pietie tending to quietnesse.

Psal. 122.6.

teth *Quietnesse*; *Praier*
 keepeth *Quietnesse*; *Praier*
 is the very locke and key
 of *Quietnesse*. Therefore
 when thou hast perfor-
 med all the rest, faile not
 in this, for this is more
 effectuall to the studie of
 quietnesse then all the
 rest: when thou canst not
 preuaile with men, here-
 by thou shalt be sure to
 preuaile with God.

CHAP. XXIX.

The Conclusion of the Treatise.

THUS haue I, as God
 hath enabled me, ex-
 plained this needfull du-
 tie,

tie, and excellent studie,
the studie of *Quietnesse*.
What effect this may
worke in the hearts and
mindes of those which
shall peruse the same, hee
knoweth, who onely
knoweth and trieth the
hearts and reines. It is a
studie, I feare me, where-
in but few will proceed
Graduates, few will set
themselves to learne it,
very few will bee carefull
to obserue the practise of
it. Howsoever I shall
hardly perswade others
to the practise of it, sure I
am that I haue studied to
perswade it, and my de-
sire was to helpe forward
the publike quietnesse.
Into whose hands soever

that

T 4

this

Luk. 10. 6.

this small Treatise shall
come, and hee will take
the paines to reade over
the same, if he be the sonne
of peace, peace and quiet-
nesse shall rest vpon him; if
not, it will serue to his
greater condemnation. If
it please God to giue a
blessing to these my
poore endeouours, that by
them the heart of any
who either themselves
are troublesome, or trou-
bled, may bee reclaimed
vnto quietnesse, let his
holy name haue all the
glory of it. If I haue spent
my strength in vaine, and
haue sung a song to deafe
eares, and haue in vaine
commended quietnesse
to those whose hearts are
fully

fully bent to contention,
and settled in vnquietnes;
yet for Sions sake I will not
hold my peace: for my
Countries sake I will euer
pray that peace may bee
within our walles, and pro-
speritie within our palaces.

For my brethren and com-
panions sake, I will now say
peace be within thee: Be-
cause of the house of the
Lord our God, I will seeke
thy good. God Almighty,
who is not the Author of
confusion, but of peace, who
maketh men to bee of one
minde in one house, giuevs
all grace that wee may
labour to preferue peace
and quietnesse, within
our houses, with our
neighbours, and with all

T 5 that

Psal. 122. 5. 6.
7. 8. 9.

1 Cor. 14. 33.

Psal. 68. 6.

Eph 4.3.4.5.6

that are round about vs,
that we may preserve the
unity of the spirit in the
bond of peace, being one
body, and one spirit, as we
are called in one hope of our
calling, having one Lord,
one Faith, one Baptisme,
one God and Father of all,
which is above all, through
all, and in vs all. To
whom be all honour
and glory now and
for ever.

A M E N.



